

## Ancient Sanskrit Online

### Series Introduction

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By Ancient Sanskrit we mean the oldest known form of Sanskrit. The simple name 'Sanskrit' generally refers to Classical Sanskrit, which is a later, fixed form that follows rules laid down by a grammarian around 400 BC. Like Latin in the Middle Ages, Classical Sanskrit was a scholarly *lingua franca* which had to be studied and mastered. Ancient Sanskrit was very different. It was a natural, vernacular language, and has come down to us in a remarkable and extensive body of poetry. (We have intentionally avoided the use of the traditional word "Vedic" to describe the language of these poems for reasons which are described below; see [Karen Thomson's](#) other publications for the detailed arguments.)

#### 1. The earliest Indo-European poems.

The earliest surviving anthology of poems in any of the Indo-European languages is in Ancient Sanskrit. Composed long before Homer's *Iliad* and *Odyssey*, it consists of over a thousand songs of considerable merit celebrating the riches of nature, whose forces are frequently deified. The relationship that the poets describe with their environment is a sophisticated one. Their hymns serve as talismans, ensuring that the natural world will continue to provide welfare and shelter for man. The power of poetry and song is their primary theme.

They indeed were comrades of the gods,  
Possessed of Truth, the poets of old:  
The fathers found the hidden light  
And with true prayer brought forth the dawn. (VII, 76, 4)

The circumstances of the original composition of these poems remain unknown. Believed to be of divine origin, this large body of material, in an archaic and unfamiliar language, was handed down orally, from generation to generation, by priests in ancient India. The highly metrical form of the poems, together with their incomprehensibility, made them ideally suited to ritual recitation by a religious elite. Faithfully preserved through the centuries as a sacred mystery, the text has come down to us in a state of considerable accuracy.

#### 2. 'The Veda'.

Over time a body of dependent and scholastic material grew up around the poems, known loosely as 'the Veda'. Perhaps around 1000 BC (all dating in prehistoric India is only approximate), editors gathered the ancient poems together and arranged them, together with some more modern material, into ten books according to rules that were largely artificial (see section 4 below). They gave the collection the name by which it continues to be known, 'Rig-veda', or 'praise-knowledge'. Other collections came into being, based on this sacred material, and they were given parallel names. The editors of the 'Sāma-veda' arranged the poems differently, for the purpose of chanting, and introduced numerous alternative readings to the text. The sacrificial formulae used by the priests during their recitations, together with descriptions of their ritual practices, were incorporated into collections to which the general name 'Yajur-veda' was given. Later still, a body of popular spells was combined with passages from the *Rigveda*, again with variant readings, and was given the name 'Atharva-veda'. A continuously-growing mass of prose commentary, called the *Brāhmaṇas*, also came into being, devoted to the attempt to explain the meaning of the ancient poems. To the later *Brāhmaṇas* belongs the profusion of texts known as the *Upanishads*, which are of particular interest to Indologists, as Sanskrit scholars today often describe themselves, because of their important role in the development of early Indian religious thought.

##### 2.1. The continuing influence of 'the Veda'.

This vast body of derivative material remains the subject of extensive study by Indologists. However, from the point of view of understanding the earliest Sanskrit text -- the *Rigveda* itself -- it has always been, and continues to be, crucially misleading.

Because the poems were put to ritual use by the ancient priests, much of their vocabulary was assumed by the authors of the later texts to refer in some way to ritual activity. The word *paśú* 'beast, cattle' came to designate a sacrificial victim in texts of the *Brāhmaṇas*, for example, and *juhū* 'tongue' was thought to mean 'butter ladle'. Abstract words of sophisticated meaning particularly suffered. The compound *puroḷāś* 'fore-worship' (from *purás* 'in front' and *√dāś* 'worship') acquired the specific sense 'sacrificial rice cake', despite the fact that the word *vṛīhī* 'rice', found in later texts, does not occur in the poems of the *Rigveda*. The complex noun *krātu* 'power, intellectual ability', discussed in the introduction to Lesson 7, was misunderstood to mean 'sacrifice' by the authors of the commentaries. Similarly, a number of important verbs of abstract meaning were thought by the editors of the *Sāmaveda* to be related solely to the production of milk, and to refer to cows (see section 50 of Lesson 10). Indology has always used the word 'Vedic', 'of the Veda', to describe pre-Classical Sanskrit, and the poems to which the name 'Rig-veda' had been given are studied in the context of 'the Veda'. Many ancient mistranslations continue to be maintained with unshakeable conviction by Vedic scholars.

With major pieces of the jigsaw firmly in the wrong place, the rest, inevitably, refuses to fit, and the comparison of passages in the attempt to establish word meanings appears to be a fruitless exercise. Indology has concluded that the *Rigveda* is not only uninteresting, "describing fussy and technical ritual procedures" (Stephanie Jamison *On translating the Rig Veda: Three Questions*, 1999, p. 3), but that it is also intentionally indecipherable. "One feels that the hymns themselves are mischievous translations into a 'foreign' language" (Wendy O'Flaherty *The Rig Veda. An Anthology*, Penguin, 1981, p. 16). Stephanie Jamison vividly portrays the frustrations inherent in the indological approach for a conscientious scholar. "The more I read the *Rig Veda*, the harder it becomes for me -- and much of the difficulty arises from taking seriously the aberrancies and deviations in the language" (*op. cit.* p. 9). Viewed through the eyes of Vedic scholars, this most ancient of Sanskrit texts is by turns tedious, and unintelligible: "One can be blissfully reading the most banal hymn, whose form and message offers no surprises -- and suddenly trip over a verse, to which one's only response can be 'What??!!'" (Jamison, *op. cit.* p. 10). The sophistication of the earliest Indo-European poetry lies buried beneath a mass of inherited misunderstandings that overlay the text like later strata at an archaeological site. Not surprisingly, few Sanskrit scholars today are interested in studying the *Rigveda*.

## 2.2. Existing translations.

The poems of the *Rigveda* are nonetheless of considerable interest to scholars in other fields, in particular linguists, archaeologists, and historians. Linguists regularly refer to Karl Geldner's translation into German made in the 1920s, which is the current scholarly standard; it was reprinted by Harvard University Press in 2003. Geldner's attempt to translate all the poems was however in his own view far from definitive, and it remained unpublished during his lifetime. As he wrote in the introduction to a selection of passages published in 1923, his versions are 'only a renewed attempt to make sense of it, nothing conclusive... where the translation appears dark to the reader, at that point the meaning of the original has also remained more or less dark to me'.

Geldner's struggle to make inherited mistranslations fit necessitates a considerable body of commentary. He notes, for example, to the third line of I, 162, 3, in which the word *puroḷāś*, mentioned above, appears to refer to a goat, that the line is "elliptical. *puroḷāś* (the appetizer consisting of a flat cake of rice in the ritual, see *Atharvaveda* 9, 6, 12) is used here metaphorically to describe the first-offered goat." His unshakeable conviction that the word has the later specialisation of sense in the context may seem strange, but the translation 'sacrificial rice cake' is hallowed by centuries of later use. To a scholar at home in the later literature the word can have no other meaning.

Geldner's complete translation, and, more particularly, the passages where 'the translation appears dark', forms the basis for much of the selection into English for Penguin Classics by the religious historian Wendy Doniger O'Flaherty, continuously reprinted since its first appearance in 1981. The Penguin selection has been the only version generally available in English for the past quarter of a century, and has

introduced a generation of readers to the *Rigveda*. It perpetuates the belief that these ancient poems are full of arcane references to sacrificial practice, and that they are deliberately obscure.

The distance of O'Flaherty's interpretations from the text itself can be simply illustrated by her version of part of the opening verse of V, 85, "[the god spread the earth beneath the sun] as the priest who performs the slaughter spreads out the victim's skin" (*op. cit.* p. 211). These twelve words, "as the priest who performs the slaughter spreads out the victim's skin," translate *śamitéva cárma* 'like a worker a skin'. The word 'victim', together with others, is supplied to give the passage a 'sacrificial' interpretation (the text of V, 85, 1 is example 277 in Lesson 9 of this course). Despite the fact that there is no word for "victim" in the text, her index entry "victim, sacrificial (paśú)" cross-refers to this passage (she omits the accent throughout in conformity with the later language). The word *paśú* is not present; and what is more, the interpretation that she gives for *paśú*, "sacrificial victim," is the later, ritual sense used by the texts of the Veda. The word *paśú* is cognate with Latin *pecus* (Umbrian *pequo*, Gothic *faihu* 'money, moveable goods', Old High German *fihu* 'cattle', 'Vieh'). See the third verse of the Lesson 5 text, and examples 318 and 357, for passages where the word *paśú* 'beast, cattle' does appear in the poems.

Tradition colours translations in a number of ways that can be misleading for scholars in other fields. The archaeologist Colin Renfrew, in his stimulating and controversial book *Archaeology and Language*, chooses *Rigveda* I, 130, which he quotes in its entirety in Ralph Griffith's nineteenth-century translation, as typical of the whole "in its reference to Soma juice, and in its association of horses and chariots with the heroic practice of war." Leaving 'Soma juice' aside for the moment, is the second part of this conclusion valid? The only reference to human strife in the poem has *svàr* 'sunlight' as its prize (verse 8); 'chariots' only appear in similes describing streams running down to the sea (verse 5), and wise men fashioning a speech (verse 6); and the Sanskrit word *ásva*, related by linguists to other words for horse in the Indo-European language family, is absent from the poem. The three adjectives interpreted as 'horse' by the English translator could all have an entirely different meaning. The problem does not lie in the choice of a nineteenth-century translation; Geldner's version of I, 130 is similar, and Louis Renou, working in the 1960s, supplies a word for 'horse' to his French translation of this poem in two additional places.

What of Renfrew's other conclusion, about the typical reference to 'Soma juice'? Four pages on he quotes the first verse of *Rigveda* I, 102, again using Griffith's translation:

"To thee the Mighty One I bring this mighty Hymn, for thy  
desire hath been gratified by my praise.  
In Indra, yea in him victorious through his strength,  
the Gods have joyed at feast, and when the Soma flowed."

The picture conjured up is pleasing, calling to mind Greek gods supping nectar on Mount Olympus, or Anglo-Saxon heroes feasting in the mead-hall. But "when the Soma flowed" translates a single word only, the abstract noun *prasavé* (for which see the Lesson 3 text). This same locative form, *prasavé*, is repeated eight verses later in the poem, where Griffith interprets it entirely differently, as 'in attack': may Indra make us *prasavé puráh* (*purás* 'in front' again) "foremost in attack." So is the *Rigveda* typically about the drinking of an intoxicating juice whose identity remains unidentified, or about warfare? Or is it about neither?

### 3. The decipherable *Rigveda*.

As this course is designed as an introduction to Ancient Sanskrit I have tried to avoid controversy in my translations, but the misinterpretations permeate the text, and it has not always been possible. In listing the nouns in -van I have included the word *grāvan*, as it is used by Arthur Macdonell in his *Vedic Grammar for Students* to illustrate the declension. But I do not believe, as Vedic scholars do, that it means 'ritual stone for pressing out the Soma juice', but that it describes a man who sings (see section 22 in Lesson 5). The traditional interpretation 'ritual pressing stone' produces translations throughout the *Rigveda* that are puzzling in the extreme. The translation in the first verse of the Lesson 8 text, V, 42, 13, of the feminine plural noun *vakṣāṇā* also differs significantly from that of Indology. My suggestion 'fertile places' is based on a survey of the contexts in which the word *vakṣāṇā* occurs. Antiquity understood the word differently, and as referring to part of the body, perhaps as a result of V, 42, 13 where it is traditionally translated

'womb'. But 'womb' fails to fit the other contexts in which *vakṣāṇā* occurs in the *Rigveda*, leading to a broad range of interpretations, and ingenious attempts by modern translators to explain them. The most recent dictionary by Manfred Mayrhofer suggests "belly, hollow, entrails; probably also 'bend of a river' and similar." Translators add 'udders' (Geldner and Renou, explaining that the rivers in one passage (my example 76) and the goddess of dawn in another (III, 30, 14) are pictured as cows), 'breasts' (Stephanie Jamison at X, 27, 16) and 'wagon-interiors' (Geldner at X, 28, 8, again citing the authority of a later text). Wendy O'Flaherty offers 'boxes' at X, 28, 8: "[the gods] laid the good wood in the boxes," but her note shows that she is following Geldner: "they take [it] home in boxes on wagons." For another occurrence of *vakṣāṇā* see example 151 in Lesson 6; and see also section 45.1 for the misreading by the *Atharvaveda*, in perplexity at a context that is clearly terrestrial, of the noun here as a participle.

My translation 'fertile places', however, is at variance with a strong tradition that explains the first verse of the Lesson 8 text as a description of primeval incest. This is an idea that Wendy O'Flaherty enthusiastically embraces elsewhere: she offers, for example, as an explanation of her perplexing translation of III, 31, 1 the note, "the priest pours butter into the spoon, and the father pours seed into his daughter" (p. 155). Not only is there no word for 'seed' in the passage glossed here, there is none for 'priest', 'spoon', or 'butter' either.

The *Rigveda* remains open to imaginative exegesis because Indologists continue to believe that its poems are deliberately obscure. "As the Brāhmaṇas tell us so often, 'the gods love the obscure'... and in investigating Vedic matters, we must learn to cultivate at least that divine taste" (Jamison *The Ravenous Hyenas and the Wounded Sun. Myth and Ritual in Ancient India*, 1991, p. 41). But the Brāhmaṇas came into existence because the meaning of the poems had become lost. The ancient commentators didn't understand the *Rigveda*, and they were trying to work out what the poems were about. The American linguist William Dwight Whitney, writing over a century ago, had little time for "their misapprehensions and deliberate perversions of their text, their ready invention of tasteless and absurd legends to explain the allusions, real or fancied, which it contains, their often atrocious etymologies" (*Oriental and Linguistic Studies*, 1873, p. 110), but to be fair to the authors of the Brāhmaṇas, they lacked modern resources: a written text and a concordance, for example. Without the ability to compare contexts decipherment is extremely difficult, and "ready invention" is a tempting alternative. Indology today, which has these resources, nonetheless adheres to the ancient methods of investigation. In her paper quoted at the beginning of this introduction, Stephanie Jamison propounds the thesis that "many of the most obscure images and turns of phrase in the *Rig Veda* make sense as poetic realisations of specific ritual activities, and whole hymns and hymn complexes can poetically encode the sequences and procedures of a particular ritual," citing as an example "Joel Brereton's recent brilliant explanation of the fiendishly opaque mythology of the divine figures, the Ṛbhus, as reflecting in remarkable detail the Third Pressing of the Soma Sacrifice" (p. 7). This is the approach that first buried the *Rigveda* from view in ancient times, and in continuing to apply it modern Indology is simply throwing earth onto the mound.

As an editorial postscript to an article published in 1965 on the word *vidátha*, the Iranian scholar H.W. Bailey commented, "It should not pass unnoticed that the most recent translation of the *Rigveda* by L. Renou... knows nothing of *vidátha*- as 'congregation'... Each translator tends to read into the obscure texts his own theories." Only attention to the text itself, which has been out of print for much of the past century, will lift the mists that have always enveloped the *Rigveda*. Study of the earliest Indo-European poetry may have languished in recent times, but the parallel discipline of Old English studies has notably flourished as a result of the application of rigorous scholarship, deriving from the 'new philology' introduced into England from Germany in the 1830s. "The greatest strength of Anglo-Saxon and Medieval Studies in general, I believe, is that by and large we have never lost our devotion to the text and to interpreting texts. We have not let theory estrange us from the life's blood of our enterprise, the texts and artifacts at the center of our study." (Fred C. Robinson, in the introduction to *The Preservation and Transmission of Anglo-Saxon Culture*, 1997). The *Rigveda* stands alone; unlike Old English it has not come down to us together with any artifacts that we know to be dateable to the same remote period in time. But it constitutes a considerable body of material, and remarkably, given its antiquity and importance, it remains largely undeciphered. This course has been written primarily to give access to the text to scholars from other disciplines, and to provide the means for a fresh approach to the decipherment of the earliest Indo-European poems.

#### 4. The text, and the editorial tradition.

Until very recently the original poetic form of the *Rigveda* was also hidden. Luckily for modern students, this is no longer the case (see below). The artificial ordering of the poems by their ancient editors however remains in use today.

Books II to VII (of ten books) are arranged on a uniform pattern. Hymns addressed to Agni 'Fire' (Latin *ignis*) always come first: a frequent epithet of Agni in the *Rigveda* is *puró-hita* 'placed in front'. The Agni hymns are followed by hymns to Indra. Within these two groups the poems are arranged in order of diminishing length. Poems addressed to other gods form the third group of each book. Book VIII follows a more natural arrangement, and contains many poems of early date. The songs of Book IX are a special case, having been put together because of the similarity of their vocabulary, notably the obscure verb  $\sqrt{p\ddot{u}}$ , *pávate* and its derivatives. They contain many refrains (see section 40 in Lesson 8) that help to identify the groups to which they originally belonged. Books I and X appear to have been added later to the core collection. A different numbering system which is popular in India preserves this order but divides the material equally into eighths; still another, followed by Grassmann in his concordance (see the reading list in section 9), simply numbers the poems consecutively. (In the introduction to each lesson text the straightforward numerical references are also given.)

For much of its history this body of poetry was passed down orally. Even following the general introduction of writing, some time before the 3rd century BC, there was a strong reluctance to write down this sacred and cabalistic text, which was the exclusive and secret property of an elite. The date of the earliest written text that has come down to us, from which all others derive, is characteristically unknown. It is a 'continuous' text -- in Sanskrit, *saṃ-hitā* 'placed-together' -- in which adjacent sounds combine with each other across word boundaries according to strictly applied phonetic rules. This combining of sounds is known as *sandhi*, from the Sanskrit *saṃ-dhi* 'placing-together' (see section 7). A second ancient text, the *pada* or 'word' text, which gives all the words separately in their original form, appears to have been compiled at around the same time. The surviving manuscripts of these two texts in the Devanāgarī script were edited and published in a definitive edition by Max Müller in the second half of the nineteenth century. It was clear to Max Müller that the 'continuous' text obscured the original form of these poems. In 1869 he wrote, "if we try to restore the original form of the Vedic hymns, we shall certainly arrive at some kind of *Pada* text rather than at a *Sanhitā* text; nay, even in their present form, the original metre and rhythm of the ancient hymns are far more perceptible when the words are divided, than when we join them together throughout according to the rules of *Sandhi*." But it was not until 1994 that the metrically restored text, in a modern transliterated form, was published by the American scholars Barend van Nooten and Gary Holland. For the first time in its history, the *Rigveda* was clearly revealed, on the printed page, as poetry.

Van Nooten and Holland's edition has unfortunately been out of print for some years. In order to make the metrically restored text universally available, we have produced an edited online version, [The Rigveda: Metrically Restored Text](#).

The system of modern transliteration used by van Nooten and Holland is also used in the full *Unicode 3* versions of these lessons.

## 5. A note on methodology.

My aim throughout the grammar sections has been to provide a description of the language that is as straightforward as possible. Many factors have traditionally combined to make the *Rigveda* inaccessible to scholars in other fields, one of which is grammatical complexity. I have opted for the clearest presentation that I could find. As Arthur Macdonell's *Vedic Grammar for Students* is an excellent summary and remains in general use, I have tended to follow him in the attribution of verbal forms, but I have, for example, categorised the types of the aorist following Whitney, as his description seems more straightforward. Others may disagree with the choices that I have made, and I welcome comments. In addition, as Macdonell wrote in the Preface to his 1917 *Vedic Reader* (the immediate predecessor of this course), "freedom from serious misprints is a matter of great importance in a work like this." The *Vedic Reader* never reached a corrected edition, but one of the advantages of online publishing is the relative ease with which mistakes can be put right. I particularly welcome corrections.

Indologists have so far found no common ground for debate with my approach. I am very grateful therefore to Ramesh Krishnamurthy for constructive discussion and advice, and to Alexander Lubotsky for proof-reading the first four lessons and making some necessary corrections. Where however Professor Lubotsky urged the traditional interpretations over my revisions I have stuck to my guns: for example, in my translation of the feminine noun *usrīyā* in the second verse of the Lesson 4 text (surely not 'cow'), and of *pāyas* in a number of the examples (not, in my view, 'milk'; see section 50.2). Where my translation of words occurring in the lesson texts differs from the current consensus, the translation appears in italics in the glossaries. (Occasionally translations are in italics because there is no existing consensus.) Some retranslations are minor refinements of sense; others, like *usrīyā*, and *vakṣāṇā* discussed in section 3 above, are more radical. Wherever possible, however, I have chosen passages that are free of problem words, and italicised translations of this kind are relatively few in number.

My greatest due of thanks is to Professor Winfred Lehmann and the *Salus Mundi* Foundation, for making it possible to put the course online.

## 6. The sounds of Sanskrit and the Sanskrit alphabet.

The 'dictionary' order of Sanskrit follows phonetic rules. The vowels come first.

a, ā, i, ī, u, ū, ṛ, ṝ, ḷ

The short vowel *a* is pronounced approximately as the *a* of English *about*, and *i* and *u* as in *bit* and *put* (in Classical Sanskrit the short *a* sound became even shorter, and is transliterated as a *u* sound). These vowels each have a long equivalent, *ā*, *ī*, *ū*, pronounced as in English *bar*, *beat* and *boot*. In addition Sanskrit has a vocalic *r* sound, *ṛ*, which occurs frequently and is pronounced like the *r* in British English *interesting* with accent on the first syllable, 'intṛsting'. The word *Rigveda* itself in Sanskrit begins with this vocalic *r*, which is why it is sometimes transliterated without the *i*, *Rgveda*. (In this course *ṛ* is transliterated both as *ri* and as *ar*.) There is also a longer *ṝ* sound, *ṝ*, and a vocalic *l* sound, *ḷ*, which is very rare and is pronounced something like the *l* (with silent *e*) in *table*.

Four long vocalic sounds classified as diphthongs follow:

e, ai, o, au

The equivalent English sounds are *e* (*bait*), *ai* (*bite*), *o* (*boat*), and *au* (*bout*).

The consonants are also arranged phonetically.

k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m

These are ordered according to their physical production in speech. The sounds produced at the back of the mouth, *k*, *kh*, *g*, *gh* are listed first, and are described as 'velar' because they are made with the tongue touching the soft palate (*velum* in Latin). 'Palatal' consonants, *c*, *ch*, *j*, *jh*, are made slightly farther forward in the mouth, with the tongue touching the hard palate; 'dentals', *t*, *th*, *d*, *dh*, with the tongue touching the teeth; and 'labials', *p*, *ph*, *b*, *bh*, with the lips. This is given in tabular form below. Each sequence or class comprises a 'voiceless' sound, pronounced without the vibration of the vocal cords, like *k*; the same sound aspirated, *kh*, pronounced with a following *h* sound; a 'voiced' sound, *g*; the same sound aspirated, *gh*; and a nasal.

Between the palatal and dental classes appears another sequence. The dental *t* sound is in fact like a French *t* (*tout*), made with the tongue touching the teeth. The Indian retroflex sounds are made with the tip of the tongue curved backwards (hence the name) behind the upper teeth, and then flicked forward. To Indian ears the *t* of *try* is more like a retroflex than a dental sound.

The nasals belonging to each class simply represent the sounds produced in each part of the mouth. English also has a range of nasal sounds, but they are not generally reflected in writing. Compare, for

example, the sound of the nasal in these five words, which changes because of the different adjacent consonants: *hunger* (velar), *punch* (palatal), *unreal* (retroflex), *hunter* (dental), and, with a written change, *lumber* (labial).

	Voiceless		Voiced		
<b>Velar</b>	k	kh	g	gh	ṅ
<b>Palatal</b>	c	ch	j	jh	ñ
<b>Retroflex</b>	ṭ	ṭh	ḍ/ḷ	ḍh/ḷh	ṇ
<b>Dental</b>	t	th	d	dh	n
<b>Labial</b>	p	ph	b	bh	m

**Note:** ḍ becomes ḷ (and ḍh ḷh) between vowels, as in the word *puroḷāś* mentioned in the first section of the introduction.

At the end of the alphabet come semivowels and sibilants, and h:

y, r, l, v, ś, ṣ, s, h

The semivowels and sibilants are again in phonetic order:

	Semivowel	Sibilant
<b>Palatal</b>	y	ś
<b>Retroflex</b>	r	ṣ
<b>Dental</b>	l	s
<b>Labial</b>	v	

The semivowels are closely related to vowels: y corresponds to i/ī, r to ṛ/ṛī, l to ḷ, and v (pronounced like English w when preceded by a consonant) to u/ū. The same close vowel/semivowel relationship is reflected in the eighteenth-century spelling of *persuade*, 'perswade'. In the earliest 'continuous' text the written semivowel often represents an original vowel. Palatal ś and retroflex ṣ are both pronounced something like English *sh*, the second again with the tongue slightly curved backwards.

In addition there are two sounds that occur very frequently, ṁ and ḥ, which are not original but represent other sounds under the influence of sandhi (see below). In most dictionaries, that by Monier-Williams for example, ṁ is positioned alphabetically according to the original nasal that it represents, which can be confusing. In the course glossaries these two sounds have been arranged to follow the diphthongs and precede the consonants. ṁ (sometimes written ṁ̐) is a pure nasal: táṁ is pronounced something like French *teint*. ḥ is an unvoiced breathing sound.

## 7. Sound changes, combination of sounds, or sandhi.

The word sandhi is used to describe the way in which sounds change as a result of adjacent sounds, both within words and across word boundaries, and it is a natural phenomenon in speech. Consider the English nasal sounds described in the previous section, for example. Because the extensiveness of its occurrence in Sanskrit is unparalleled in any other language, the Sanskrit name *saṁ-dhi* 'putting-together' has come to be used to describe this phenomenon in other languages.

The evidence of the *Rigveda* with respect to vowel sandhi (see section 45.1 of Lesson 9) suggests that many of the sandhi changes made by the later editors were in fact artificial, and the result of the imposition of fixed rules onto a language that was more naturally flexible. In English most sandhi changes are not written, but in Sanskrit they are extensively reproduced in writing. This, as Michael Coulson mildly expresses it in his guide to the Classical language, *Teach Yourself Sanskrit*, is "not necessarily a good thing." The complexity of the written sandhi system is potentially alienating for a beginner. This section therefore provides only a brief sketch of the principles involved to prepare the reader for the kinds of change that he

will encounter in the lessons. Appendix 1 at the end of this course presents, in tabular form, the changes that occur.

### 7.1. Sandhi of vowels.

As mentioned in the previous paragraph, the form in which these poems were first written applied later rules of vowel sandhi which the metre indicates were inappropriate. Final i/ī and u/ū, for example, when followed by another vowel were systematically turned into the related semivowels y and v in order to avoid hiatus, that is, to give a smooth, continuous sound. But the syllabic loss that this change entails destroys the rhythm of the poems and the vowels must nearly always be restored. A language of a different character emerges. "The text of the Rigveda, when metrically restored, shows us a dialect in which the vowels are relatively more frequent, and the syllables therefore lighter and more musical, than is the case in classical Sanskrit. The Homeric dialect differs just in the same way from classical Greek" (Arnold, *Vedic Metre* p. 106).

Certain vowels when juxtaposed nonetheless do change in the *Rigveda*. Two short vowels that are the same, for example, -i at the end of a word followed by i- at the beginning of a word, usually combine to give the long vowel, here -ī-. Long vowels, or a mixture of long and short vowels, combine in the same way. In example 226, aśvinā in fact represents two words, aśvinā ā, and in example 234 āgāt represents ā āgāt. This does not always happen: in example 334, for instance, the two adjacent a sounds in evā agnīḥ have not combined, nor in example 136, stotā amativā. Sometimes at the end of a line ā is written āñ to make clear that it does not combine with the initial vowel at the beginning of the next line. There are examples of this in the Lesson 4, 5, and 10 texts.

Some combinations of *dissimilar* vowels also regularly occur, particularly with final a/ā, which may combine with initial i/ī to give e, and with initial u/ū to give o. In example 26, for example, aśvinośāsam = aśvinā uśāsam, and in example 277 śamitéva = śamitā iva. Again these rules are not invariably applied: see aśvinā ūhātuḥ in example 224.

### 7.2. Sandhi of consonants.

In the written system consonants are also regularly subject to change. s and m are frequently found at the end of words: nominative singular devás 'god', accusative singular devám. Final m, the labial nasal, under the rules of sandhi becomes the pure nasal ṁ if followed by anything other than a vowel, or another labial sound. Final s is regularly given as the unvoiced breathing sound ḥ by the editors -- this is the form it always takes at the end of a phrase or line. It is changed to r before a 'soft' sound like a vowel or a voiced consonant. With an immediately preceding a, however, it is treated differently: -as becomes -o before soft sounds. Examples of these changes in simple compound words have already been given: the word saṁ-dhi itself, saṁ-hitā 'placed-together', and Rigvedic puró-hita 'placed in front'.

Final t also occurs frequently, as in tát 'that, it'. When followed by a soft sound it becomes d, but before n or m it becomes n. This sounds complicated, but such changes soon become familiar. They occur naturally when a language is spoken at speed, and are a good source of the punning jokes beloved of children (as in "say *iced ink* very quickly").

The first line quoted in the introduction to the first lesson, agnīm dūtām puró dadhe, shows sandhi effects at the end of the first and the third word. A word for word version would read agnīm dūtām purás dadhe (the m of dūtām was unchanged as it was followed by a labial consonant, p). The last two lines of the first lesson text,

tán no mitró váruṇo māmahantām  
áditīḥ síndhuḥ pṛthiví utá dyaúḥ

with sandhi removed and final s restored, read

tát nas mitrás váruṇas māmahantām



All the lesson texts are glossed word for word with the sandhi changes removed, and sandhi changes are also regularly explained in square brackets when they occur in the examples.

### 7.3. Retroflexion.

Included within the scope of sandhi are changes known as retroflexion. The sounds ṛ, ṛ̥, r and ṣ under certain circumstances make n retroflex, ṇ, even across word boundaries: see example 325, prá ṇaḥ for prá nas. Similarly, vowels other than a or ā, and k, r and ṣ, can change s to ṣ. See example 81, abhí ṣyāma [abhí syāma], and example 296, nū ṣtutáh [nū stutáh], where the ṣ in turn has made the following t retroflex. This occurs very frequently within words: arká 'song', arkéṇa 'with song', arkéṣu 'in songs'.

### 8. Vowel gradation, or ablaut.

A characteristic feature of Indo-European languages is the variation of vowels in derivatives from a root. Found regularly in the verbal system, it also occurs in nouns, as in *sing*, *sang*, *sung*, and also *song*. This vowel variation is known as ablaut. Its occurrence in Sanskrit was recognised by the ancient grammarians, who described it as 'strengthening' of the vowel. The table shows how the simple vowel is strengthened.

<b>Simple vowel</b>	a	ā	i	ī	u	ū	ṛ
<b>First grade</b>	a	ā	e		o		ar
<b>Second grade</b>	ā		ai		au		ār

Vowel strengthening is found in nominal derivatives, like the element vaiśvā- in the first word of the first lesson text, which is a derivative of víśva 'all', and pārthiva 'earthly' in the third verse of the Lesson 3 text, which is a derivative of pṛthivī 'earth'. It is a feature of many parts of the verb, like the causative, viśāti 'he enters', veśáyati 'he causes to enter' (see section 33.1), and the aorist passive: ámoci 'it has been released' from √muc 'release' (see section 48.1).

### 9. Reading List.

With the exception of the text itself and the two works by Arnold, all the books listed here are either still in print or available in a modern reprint. The text can now be consulted in our online edition (see below).

#### Text.

- *Rig Veda. A Metrically Restored Text with an Introduction and Notes*. Edited by Barend A. van Nooten and Gary B. Holland. Harvard University Press, 1994.
- *The Rigveda: Metrically Restored Text*. [Online version](#) edited by [Karen Thomson](#) and [Jonathan Slocum](#). University of Texas, 2006.
- Arnold, E.V. *Vedic Metre*. Cambridge University Press, 1905.

The most important resource for studying the *Rigveda* is the text itself, and the metrically restored text is the first to show its original poetic form. Previous editions are misleading in masking both form and meaning, as explained in section 45 of Lesson 9.

Arnold's 1905 study goes well beyond its modest title, not only in disentangling the original metrical form but also in using the metre, together with vocabulary and grammatical forms, to attempt a chronological arrangement of the poems.

#### Concordances.

- Grassmann, Hermann. *Wörterbuch zum Rig-Veda*. Leipzig, Brockhaus 1873.

- Lubotsky, Alexander. *A Ṛgvedic Word Concordance*. New Haven, CT, American Oriental Society 1997.

Grassmann's dictionary and analytical concordance remains invaluable; the recent concordance by Lubotsky is useful in listing all the word forms, without translation, in the context of the line in which they occur. Though deriving from van Nooten and Holland's metrical edition, the text in Lubotsky's concordance is quoted in unrestored form.

### Grammars.

- Macdonell, Arthur. *Vedic Grammar for Students*. Oxford, Clarendon Press 1916.
- Macdonell, Arthur. *Vedic Grammar*. Strassburg, Trübner 1910.
- Whitney, William D. *Sanskrit Grammar*. Second Edition. Harvard University Press 1889.
- Whitney, William D. *The Roots, Verb-forms and Primary Derivatives of the Sanskrit Language*. Leipzig, Breitkopf und Härtel 1885.
- Arnold, E.V. *Historical Vedic Grammar*. [in] *Journal of the American Oriental Society*, vol. 18, 1897, pp. 203-353.

As a compendium of Rigvedic grammar, Macdonell's *Vedic Grammar for Students* remains extremely useful. The same author's earlier and fuller *Vedic Grammar* is an outstanding work of scholarship, and is currently available from India as a reprint (Munshiram Manoharlal, 2000; the reprint however lacks the last gathering and therefore much of the index).

In addition to the works by Macdonell, Whitney's nineteenth-century *Sanskrit Grammar*, which includes the early language, is useful in regularly clarifying what may seem unduly complex. His supplementary volume, *The Roots, Verb-forms and Primary Derivatives of the Sanskrit Language*, arranges nominal forms under the verbal roots to which they belong, and is a guide to the regularly transparent word formation of Sanskrit (see section 49 in Lesson 10).

Arnold's *Historical Vedic Grammar*, while not for the beginner, is a rich statistical resource for the historical study of pre-Classical Sanskrit.

### Dictionaries and semantic studies.

- Monier-Williams, Monier. *Sanskrit-English Dictionary*. New Edition, Oxford University Press 1899.
- Mayrhofer, Manfred. *Etymologisches Wörterbuch des Altindoarischen. [Part I. Ältere Sprache]*. Heidelberg, Carl Winter 1992-1996.

All dictionaries contain translations that are misleading for the *Rigveda*. With this caveat, the *Sanskrit-English Dictionary* by Monier Monier-Williams, based on the seven-volume *Sanskrit-Wörterbuch* by Otto Böhtlingk and Rudolph Roth, is a work of great erudition. The most recent dictionary of early Sanskrit, by the eminent linguist Manfred Mayrhofer, is useful for presenting the *Rigveda* in its Indo-European context, and is distinguished by the regular unwillingness of its author to accept traditional interpretations without question.

Those interested in the reconsideration of inherited interpretations may wish to look at my studies of some of the words mentioned in this introduction. Thomson, Karen, "The meaning and language of the *Rigveda*: Rigvedic grāvan as a test case," *Journal of Indo-European Studies* 29, 3 & 4, 2001, 295-349; "The decipherable *Rigveda*: a reconsideration of vaksāṇā," *Indogermanische Forschungen* 109, 2004, 112-139; "Why the *Rigveda* remains undeciphered: the example of puroḷāś," *General Linguistics* 43, 2005 [2003], 39-59; and, a sister paper to the last, "The decipherable *Rigveda*: tiróahnyam as an example," *Journal of the Royal Asiatic Society*, 15, 1, 2005, 63-70 (the words puroḷāś and the temporal adverb tiróahnyam, misunderstood by the authors of later Vedic texts as an adjective, frequently occur together).

### Related Language Courses at UT

Most but not all language courses taught at The University of Texas concern modern languages; sometimes courses are offered in ancient languages, though more often at the graduate level. Indic language courses, including Sanskrit, are taught in the [Department of Asian Studies](#) (link opens in a new browser window). Other online language courses for college credit are offered through the [University Extension](#) (new window).

## Indic Resources Elsewhere

Our [Web Links](#) page includes pointers to [Indic resources elsewhere](#).

## Ancient Sanskrit Online

### Lesson 1

#### Karen Thomson and Jonathan Slocum

Agni, the god of fire whose name also means fire itself, is the messenger god, mediating between mankind and the other gods. He traditionally appears first in the Rigvedic pantheon: agnīm dūtām puró dadhe 'I place Agni the ambassador at the head' (VIII, 44, 3), and agnīm ȳle puróhitam 'I praise Agni, who is placed first', the opening line of the *Rigveda* (I, 1, 1). The word agní is cognate with Latin *ignis*, from which English *ignite* and *igneous* derive. Agni represents fire in all its forms, and in this poem is invoked as the universal fire of heaven, which at dawn signals the approach of day and the renewal of life, which Agni also represents: "fire has entered all the plants" (verse 2).

## Reading and Textual Analysis

This short poem, I, 98 (98), is from the first book of the *Rigveda*. The metre is triṣṭubh, verses of four lines of eleven syllables each, which is the most common metre in the *Rigveda*. The poem concludes with a refrain: nineteen of the poems in Book I end with the same two lines. Also characteristic of the style of the *Rigveda* is the repetition of sás 'he' in the last line of the second verse, literally 'He us by day, he from harm may protect by night'. In a highly inflected language the nominative form of the pronoun is rarely required by the grammar, but it is repeated here to both to stress Agni's importance and to give the line symmetry. In this first lesson the frequent parallels with more familiar Indo-European languages (English, Latin and Greek) are noted.

vaiśvānarāśya sumataú siyāma  
rājā hí kam bhúvanānām abhiśrīḥ  
itó jātó víśvam idám ví caṣṭe  
vaiśvānaró yatate sūriyeṇa

- vaiśvānarāśya -- noun; genitive singular masculine of <vaiśvānarā> for all men, universal -- **of the Universal One** # Originally a compound adjective vaiśvā-narā 'for all-men', but often, as here, used as a name of Agni. The first element is a derivative of víśva 'all', which occurs in line 3 and again in verse 2, and the second is cognate with Greek άνήρ 'man'.
- sumataú -- noun; locative singular feminine of <sumatí> good thought, favour -- **in the favour** # The noun matí (f) 'thought', related to Latin *mens*, *mentis* and English *mind*, with prefix su- 'good', like Greek εύ-.
- siyāma -- verb; 1st person plural active optative of <√as, ásti> be -- **may we be** # The metre tells us that this was pronounced as three syllables, restored in the verse line (siyāma).
- rājā -- noun; nominative singular masculine of <rājan> king, ruler -- **king** # Familiar as modern *rajah*, and the cheeky use of the word *Raj* by the British in India; cognate with Latin *rex*, *regis*.
- hí -- particle; <hí> for, because -- **for**
- kam -- particle; <kam> indeed -- **indeed** # Often follows hí; compare Greek γὰρ δή.
- bhúvanānām -- noun; genitive plural neuter of <bhúvana> being, existence -- **of beings** # From the verbal root √bhū, bhávati 'become, be'; compare English *be* and *being*.
- abhiśrīḥ -- noun; nominative singular masculine of <abhiśrī> sustainer -- **sustainer**
- itás -- adverb; <itás> from here -- **from here**

- jātás -- verbal adjective; nominative singular masculine of past participle of <√jan, jānati> produce, create, bear -- **born** # Compare English *genesis* and *genetics*.
- víśvam -- adjective; accusative singular neuter of <víśva> all -- **all**
- idám -- demonstrative pronoun; accusative singular neuter of <ayám, iyám, idám> this -- **this** # Used here with special meaning 'this world', like itás earlier in the line.
- ví caṣṭe -- verb; 3rd person singular middle present of <√caṣ, cáṣṭe> see + preverb; <ví> apart -- **he views**
- vaiśvānarás -- noun; nominative singular masculine of <vaiśvānará> for all men, universal -- **the Universal One**
- yatate -- verb; 3rd person singular middle present of <√yat, yátate> take one's place -- **takes his place**
- sūryeṇa -- noun; instrumental singular masculine of <sūrya> sun -- **with the sun** # As with syāma in the first line, the metre tells us that this was pronounced with an extra syllable.

prṣṭó diví prṣṭó agníḥ prṭhivyaṃ  
 prṣṭó víśvā óṣadhīr ā viveśa  
 vaiśvānarāḥ sáhasā prṣṭó agníḥ  
 sá no dívā sá riśáḥ pātu náktam

- prṣṭás -- verbal adjective; nominative singular masculine of past participle of <√prach, prṣhāti> ask, ask for -- **invoked** # Compare the Latin deponent verb *precor* 'ask for, supplicate'. Agni is repeatedly supplicated in this verse.
- diví -- noun; locative singular masculine of <dyú, dív> sky, heaven, day -- **in heaven**
- agníḥ -- noun; nominative singular masculine of <agní> fire, Agni -- **Agni**
- prṭhivyaṃ -- noun; locative singular feminine of <prṭhiví> earth -- **on earth**
- víśvās -- adjective; accusative plural feminine of <víśva> all -- **all**
- óṣadhīs -- noun; accusative plural feminine of <óṣadhi> plant -- **the plants**
- ā viveśa -- verb; 3rd person singular active perfect of <√viś, viśáte> enter, come to rest + preverb; <ā> (intensifies or reverses meaning) -- **he has entered**
- vaiśvānarás -- noun; nominative singular masculine of <vaiśvānará> for all men, universal -- **the Universal One**
- sáhasā -- noun; instrumental singular neuter of <sáhas> might -- **with might, mightily**
- agníḥ -- noun; nominative singular masculine of <agní> fire, Agni -- **Agni**
- sás -- demonstrative pronoun; nominative singular masculine of <sás, sá, tát> that; he, she, it -- **he** # (The sandhi of sás is exceptional; the final s is dropped before all consonants.) Cognate with Greek ὅ, ἡ, τό. Note the characteristic repetition of the pronoun in this line (see Textual Analysis).
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.
- dívā -- adverb; <dívā> by day -- **by day**
- riśás -- noun; ablative singular feminine of <ríṣ> harm -- **from harm**
- pātu -- verb; 3rd person singular active imperative of <√pā, pāti> protect -- **let him protect**
- náktam -- adverb; <náktam> by night -- **by night** # Compare Greek νύξ, νυκτός, Latin *nox, noctis*, English *nocturnal, night*.

vaiśvānara táva tát satyám astu  
 asmān rāyo maghāvānaḥ sacantām  
 tán no mitró váruṇo māmahantām  
 áditih sándhuḥ prṭhiví utá dyaúḥ

- vaiśvānara -- noun; vocative singular masculine of <vaiśvānará> for all men, universal -- **O Universal One** # Note that the accent has moved from its usual position over the fourth syllable of this word to the first; see section 5 below.
- táva -- personal pronoun; genitive singular of <tvám> you -- **of you** # Compare English *thou*, French *tu*.

- tát -- demonstrative pronoun; nominative singular neuter of <sás, sã, tát> that; he, she, it -- **that**
- satyám -- adjective; nominative singular neuter of <satyá> true -- **true** # From a participle of the verb √as 'to be' (see next word), like Greek τὰ ὄντα.
- astu -- verb; 3rd person singular active imperative of <√as, ásti> be -- **may it be**
- asmān -- personal pronoun; accusative of <vayám> we -- **us** # Compare English *we* and *us*.
- rāyas -- noun; nominative plural masculine of <rayí> possession, treasure -- **treasures**
- maghāvānas -- adjective; nominative plural masculine of <maghāvan> gracious -- **gracious**
- sacantām -- verb; 3rd person plural middle imperative of <√sac, sácate> accompany -- **may they attend** # Compare the Latin deponent verb *sequor* 'follow'.
- tát -- demonstrative pronoun; accusative singular neuter of <sás, sã, tát> that; he, she, it -- **that** # Note that with sandhi tát followed by a word beginning with n becomes tán.
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **for us**
- mitrás -- noun; nominative singular masculine of <mitrá> friend, Mitra -- **Mitra** # The god Mitra, who regularly appears together with Varuna, as here.
- váruṇas -- noun; nominative singular masculine of <váruṇa> Varuna -- **Varuna** # The name is possibly related to Greek Οὐρανός.
- māmahantām -- verb; 3rd person plural middle imperative of <√mamh, māmhate> effect, bring about -- **may they effect** # The plural verb here joins the two final lines together. If the subject had simply been Mitra and Varuna it would have had a dual, not a plural form.
- áditis -- noun; nominative singular feminine of <áditī> freedom, Aditi -- **Aditi**
- síndhus -- noun; nominative singular masculine/feminine of <síndhu> river -- **Sindhu** # Here deified.
- pṛthivī -- noun; nominative singular feminine of <pṛthivī> earth -- **Earth**
- utá -- conjunction; <utá> and -- **and**
- dyaús -- noun; nominative singular masculine of <dýú, dív> sky, heaven, day -- **Heaven** # Cognate with Greek Ζεύς.

## Lesson Text

vaiśvānarasya sumataú siyāma  
rājā hí kam bhúvanānām abhiśrīḥ  
itó jātó víśvam idāṃ ví caṣṭe  
vaiśvānaró yatate sūriyeṇa

pṛṣṭó diví pṛṣṭó agníḥ pṛthivyāṃ  
pṛṣṭó víśvā ōṣadhīr ā viveśa  
vaiśvānarāḥ sáhasā pṛṣṭó agníḥ  
sá no dívā sá riśāḥ pātu náktam

vaiśvānara táva tát satyám astu  
asmān rāyo maghāvānaḥ sacantām  
tán no mitró váruṇo māmahantām  
áditīḥ síndhuḥ pṛthivī utá dyaúḥ

## Translation

May we be in the favour of the Universal One  
For indeed he is king, sustainer of beings.  
Born from here he views all this world,  
The Universal One takes his place with the sun.

Agni, invoked in heaven, invoked on earth,  
Invoked, he has entered all the plants.  
The Universal One, Agni is mightily invoked,  
Let him protect us day and night from harm.

O Universal One, of you may it be true,  
 May gracious treasures attend us.  
 May Mitra, Varuna, Aditi, Sindhu  
 Earth and Heaven, effect that for us.

## Grammar

### 1 An introduction to the verb √as 'be'.

The fundamental words of a language, like the verb 'be', are the least liable to change, and offer the most valuable evidence in establishing relationships between languages. Compare the singular of the present tense of the Sanskrit verb 'be', ásmi, ási, ásti, with Homeric Greek εἰμί, ἐσσί (later εἶ), ἐστί or ἔστι, and with Latin *est*, Gothic *ist*, and English *am* and *is*.

Present Indicative	Singular	Dual	Plural
1	ásmi	[svás]	smási
2	ási	sthás	sthá
3	ásti	stás	sánti
<b>Optative</b>	<b>Singular</b>		<b>Plural</b>
1	syām		syāma
<b>Imperative</b>	<b>Singular</b>		<b>Plural</b>
3	ástu		sántu

In addition to the usual forms of the present tense, a sample of frequently occurring optative and imperative forms is given above. These 'moods' of the verb express wishes, entreaties, or even commands. In the poems of the *Rigveda* appeals to the gods are common. The most frequently occurring form of the optative, the mood of wishing, is found in the first line of the lesson text, syāma 'may we be'. The third person singular imperative in the first line of verse 3, ástu, is also a common form: táva tát satyám astu 'of you may it be true'.

These forms of the verb 'be' are worth committing to memory, as the endings are largely standard for the active voice (compare, for example, the third person singular imperative pātu in the last line of verse 2). There are exceptions, but this is a guide to the endings:

Present Indicative	Singular	Dual	Plural
1	-mi	[-vas]	-masi, -mas
2	-si	-thas	-tha
3	-ti	-tas	-anti
<b>Optative</b>	<b>Singular</b>		<b>Plural</b>
1	-īyam or -yām		-īma or -yāma
<b>Imperative</b>	<b>Singular</b>		<b>Plural</b>
3	-tu		-antu

The plural is only used where the subject numbers three or more. The use of the dual is obligatory, as observed in the penultimate line of the poem, where the plural verb māmahantām leads the reader to look for further subjects in the last line. The gods are addressed singly and as a group, as in this poem, but also in pairs: yuvám kavī ṣṭhaḥ [ṣṭhaḥ] 'you two are sages' (X, 40, 6). (The retroflexion of the initial s and then

of the following dental of the verb is caused by the preceding vowel, as described in section 7.3 of the Series Introduction.)

In the table the accented forms of the verb  $\sqrt{\text{as}}$  'be', are given. In the lesson text, however, as in the example just quoted, the verbs are unaccented. The verb tends to lose its accent when it is the principal verb in the sentence; in other words, when it is not in a subordinate clause. Being able to identify the main verb is helpful when first looking at a passage.

## 2 The personal pronoun.

Although the verb is highly inflected, nominative forms of the personal pronoun occur frequently, unlike in Latin. In the example just given 'you two are sages', the personal pronoun *yuvám* 'you two' is not strictly necessary: *kaví ṣṭhaḥ* would have conveyed the same meaning. The personal pronoun and the verb 'be' are often interchangeable, and the verb is frequently omitted. *yuvám kaví* would have meant the same: 'you two (are) sages'.

The table shows a number of enclitic forms in addition to the accented forms. These often do duty for more than one case, as, for example, *me*, used for both the dative and genitive of *ahám* 'I'. There are clear parallels in English, Latin, and Greek. *vayám* and English *we* are related, as are *asmān* and *us*, and *yūyám* and *you*. Compare also *nas* and *vas* with Latin *nos* and *vos*, and the dative singular forms *máhya* and *túbhya* with *mihi* and *tibi*. *me* and *te* are cognate with Greek *μοι* and *τοι*, and English *me* and *thee* have the same origin.

1st Person	Singular	Plural
<b>Nom</b>	<i>ahám</i> 'I'	<i>vayám</i> 'we'
<b>Acc</b>	<i>mām</i> , <i>mā</i>	<i>asmān</i> , <i>nas</i>
<b>Ins</b>	<i>máyā</i>	<i>asmābhis</i>
<b>Dat</b>	<i>máhya</i> , <i>máhyam</i> , <i>me</i>	<i>asmábhyam</i> , <i>asmé</i> , <i>nas</i>
<b>Abl</b>	<i>mát</i>	<i>asmát</i>
<b>Gen</b>	<i>máma</i> , <i>me</i>	<i>asmākam</i> , <i>nas</i>
<b>Loc</b>	<i>máyi</i>	<i>asmāsu</i> , <i>asmé</i>

2nd Person	Singular	Plural
<b>Nom</b>	<i>tvám</i> 'you (sing)'	<i>yūyám</i> 'you (pl)'
<b>Acc</b>	<i>tvām</i> , <i>tvā</i>	<i>yuṣmān</i> , <i>vas</i>
<b>Ins</b>	<i>tváyā</i>	[ <i>yuṣmābhis</i> ]
<b>Dat</b>	<i>túbhya</i> , <i>túbhyam</i> , <i>te</i>	<i>yuṣmábhyam</i> , <i>vas</i>
<b>Abl</b>	<i>tvát</i>	<i>yuṣmát</i>
<b>Gen</b>	<i>táva</i> , <i>te</i>	<i>yuṣmākam</i> , <i>vas</i>
<b>Loc</b>	<i>tvé</i>	<i>yuṣmé</i>

Duals of the first person are uncommon, but duals of the second person occur frequently, as the gods are often invoked in pairs: nominative *yuvám*, as in the example *yuvám kaví ṣṭhaḥ* 'you two are sages', accusative *yuvām*, instrumental *yuvábhyām* and *yuvābhyām*, ablative *yuvát*, genitive/locative *yuvós*, and accusative/dative/genitive *vām*. Some forms that will soon become familiar are given in the sample passages below, which can also serve to illustrate the use of the oblique cases (instrumental, dative, ablative, genitive, locative). The use of the cases is parallel to their use in other ancient languages, with the addition of the instrumental, which is also found in Old Norse, Old English and Russian. This 'with' case indicates accompaniment, association, or means: see example 10 below, and 27 in section 4. Many of the words in these sentences can be found in the lesson text. Where the effect of sandhi might be confusing the word form is given in square brackets. The verbs are all unaccented.

- *ahám rājā váruṇaḥ* (IV, 42, 2) 'I (*nom sing*) (am) King Varuna' [1]

- tād ín [ít] náktam tād dívā máhyam āhuḥ (I, 24, 12) 'that indeed they have said to me (*dat sing*) by night, that by day' [2]
- tvām satyá [satyás] indra (I, 63, 3) 'you (*nom sing*) O Indra, (are) true' [3]
- tvām nakṣanta no [nas] gíraḥ (VIII, 92, 27) 'let our (*gen pl, unaccented form*) songs reach you (*acc sing*)' [4]
- túbhyemā [túbhya imā] víśvā bhúvanāni yemire (IX, 86, 30) 'to you (*dat sing*) all these beings stretch out' [5]
- vaiśvānara táva tát satyám astu (lesson text, verse 3) 'O Universal One, of you may it be true (*gen sing*)' [6]
- tvé ápi kratúr máma (VII, 31, 5) 'in you (*loc sing*) my (*gen sing*) power' [7]
- vayām devānām sumataú syāma (VII, 41, 4) 'may we (*nom sing*) be in the favour of the gods'. Compare the first line of the lesson text. [8]
- asmān ráyo maghāvānaḥ sacantām (lesson text, verse 3) 'may gracious treasures attend us (*acc pl*)' [9]
- suṣtutír [...] asmābhis túbhya śasyate (III, 62, 7) 'good praise through us (*ins pl*) is proclaimed to you (*dat sing*)' [10]
- asmábhyaṃ śárma yachatam (I, 17, 8) 'extend shelter to us (*dat pl*)' [11]
- asmé vo [vas] astu sumatís [sumatís] cániṣṭhā (VII, 57, 4) 'may your (*gen pl, unaccented form*) most gracious favour be for/upon us (*dat or loc pl*)' [12]
- mā sā te asmát sumatír ví dasat (I, 121, 15) 'let not (the prohibitive mā, like Greek μή) that favour of yours (*gen sing, unaccented form*) fade away from us (*abl pl*)' [13]
- tvām asmākaṃ táva smasi (VIII, 92, 32) 'you (*nom sing*) (are) ours (*gen pl*), we are yours (*gen sing*)'. This line illustrates the interchangeable use of personal pronoun and verb 'be'. [14]
- sá no [nas] dívā sá riśáḥ pātu náktam (lesson text, verse 2) 'may he protect us (*acc pl, unaccented form*) day and night from harm' [15]
- índro vaḥ [vas] śárma yachatu (X, 103, 13) 'may Indra extend shelter to you (*dat pl, unaccented form*)' [16]

The simple unaccented forms occur the most frequently. *vas* 'you', the form that serves as the accusative, genitive and dative plural, as in the last example, appears over 500 times in the *Rigveda*.

Note that in all the above examples the object of the sentence, when there is one, precedes the verb, unlike in English. The verb is most often found at the end of the line, as in the last example: 'Indra (*subject*) to you (*indirect object*) shelter (*object*) may he extend (*verb*)'.

### 3 Nominal stems in -i and -u.

The masculine declension of the adjective *śúci* 'pure, bright', a frequent epithet of Agni, is given to illustrate the forms usually found.

	Singular	Dual	Plural
<b>Nom</b>	śúcis	śúcī	śúcayas
<b>Acc</b>	śúcim	śúcī	śúcīn
<b>Ins</b>	śúcyā, śúcinā	śúcibhyām	śúcibhis
<b>Dat</b>	śúcaye	śúcibhyām	śúcibhyas
<b>Abl</b>	śúces	śúcibhyām	śúcibhyas
<b>Gen</b>	śúces	śúcyos	śúcīnām
<b>Loc</b>	śúcau	śúcyos	śúcīṣu
<b>Voc</b>	śúce	śúcī	śúcayas

Many nouns follow the -i declension, the majority of which are masculine, like *agní* 'fire' and *kaví* 'sage', or feminine, like *sumatí* 'good opinion' and *áditi* 'Aditi' in the lesson text. Most of the feminine endings are the same as the masculine, although the instrumental singular shows irregularity, with alternative forms *śúcī* and *śúci*, and the feminine accusative plural ending is -īs, not -īn. The neuter forms differ from the



masculine only in the nominative/accusative/vocative singular and plural: singular *śúci*, plural *śúcī*, *śúci* or *śúcīni*.

The declension of nominal stems in -u, like *síndhu* 'river' (m/f) in the third verse of the lesson text, is parallel to the -i declension in the masculine and feminine. Compare the singular forms occurring of *mánu* (m) 'man, mankind': nominative *mánuḥ*, accusative *mánuṃ*, instrumental *mánunā*, dative *mánave*, ablative/genitive *mánoḥ*, locative *mánau*, and the plural forms *mánavaḥ* (nominative) and genitive *mánūnām*. The parallel vowel gradation shown in the declension, -i (-e, -ay) -u (-o, -av), has been described in section 8 of the Series Introduction.

There is some variation in the neuter endings of the -u declension. In addition to the parallel forms for the dative, ablative/genitive and locative singular, -ave, -os, -au, the following are also found: from *mádhū* 'sweet, sweetness' dative *mádhune* and ablative/genitive *mádhunas*, and from *sānu* 'top, summit' the locative *sānuni*. These alternative endings, -ne, -nas, -ni, come to prevail in the later language.

#### 4 Verb inflection: active and middle forms of the present tense.

Half of the finite verbs in the lesson text, *caṣṭe*, *yatate*, *sacantām* and *māmahanātām*, are in the middle, not the active voice. Middle forms of the verb occur as frequently as active forms, and some verbs are only found in the middle voice. The usual endings of the present active tense have already been given above, and here they are repeated with the usual endings of the middle voice in parallel.

	Active			Middle		
	Singular	Dual	Plural	Singular	Dual	Plural
1	-mi	[-vas]	-masi, -mas	-e	-vahe	-mahe
2	-si	-thas	-tha	-se	-ethe or -āthe	-dhve
3	-ti	-tas	-anti	-te	-ete or -āte	-ante or -ate

Some examples follow of verbs in the present tense together with nouns and adjectives from the -i and -u declensions. Parts of the verb 'be' and some personal pronouns will also by now be familiar.

- *kavīn prchāmi* (I, 164, 6) 'I ask (1 *sing active of* √prach, *prchāti*) the sages' [17]
- *tād id agnī [tāt it agnīs] rakṣati* (III, 5, 6) 'that indeed Agni protects (3 *sing active of* √rakṣ, *rakṣati*)' [18]
- *rājā [...] apām ūrmīm sacate síndhuṣu* (IX, 86, 8) 'the king accompanies (3 *sing middle of* √sac, *sacate*) the wave (*ūrmī*, *masculine*) of waters in the rivers' [19]
- *agnīm víśvā [vīśvās] abhī pṛkṣaḥ sacante* (I, 71, 7) 'all refreshments accompany (3 *pl middle of* √sac) Agni' [20]
- *túbhyam arṣanti síndhavaḥ* (IX, 31, 3) 'the rivers flow (3 *pl active of* √arṣ, *arṣati*) for you' [21]
- *ví te [...] bhāmāsaḥ śuce śúcayaś [śúcayaḥ] caranti* (VI, 6, 3) 'O bright one (Agni), your bright beams spread (3 *pl active of* √car, *cáratī* 'move' with preverb *ví* 'apart')' [22]
- *pátīḥ síndhūnām asi* (X, 180, 1) 'you are the lord of rivers' [23]
- *agnīm dūtām puró dadhe* (VIII, 44, 3) 'I place (1 *sing middle of* √dhā, *dádhati*) Agni the ambassador at the head (*purás* 'in front, at the head')' [24]
- *agnīm dūtām vṛṇīmahe* (I, 12, 1) 'we choose (1 *pl middle of* √vṛ, *vṛṇīte*) Agni as ambassador' [25]
- *sácathe aśvinoṣásam [aśvinā uṣásam]* (VIII, 5, 2) 'O Ashvins, you two accompany (2 *dual middle of* √sac) the dawn' [26]
- *purutrā hí vām matíbhir [matíbhis] hávante* (VII, 69, 6) 'for they call upon (3 *pl middle of* √hū, *hávate*) you two in many places with thoughts' [27]
- *hí [...] mánavaḥ smási* (VIII, 18, 22) 'because we are men' [28]

#### 5 The Rigvedic accent.

Most words in the *Rigveda* carry an accent, which had disappeared by the time of Classical Sanskrit. The accent is an integral part of the word, and has nothing to do with the verse form. It frequently falls on the same syllable as in Greek, as for example, *pátnī*, *πότνια* 'lady', *tatás*, *τατός*, 'stretched', suggesting that the

language from which these two derive may have been similarly accented. The accent is described as 'musical' by grammarians; that is, it represents vocal pitch, not stress.

Some accented words lose their accent under certain circumstances. The verb usually loses its accent when it is the main verb in the sentence, as we have seen. In all but the last three examples above the verb is in a main clause, and is unaccented. In the last two the verb is in a subordinate clause following hí 'for, because'. In VIII, 5, 2, however, sácethe ášvinośásam [áśvinā uśásam] 'O Ashvins, you two accompany the dawn' (26), although the verb is the main verb in the sentence it keeps its accent because it is the first word in the verse line. A main verb also retains the accent if it is the first word in the grammatical sentence - often, but not necessarily, the same thing.

Vocatives are usually unaccented, like the dual áśvinā in the line just quoted, and indra in I, 63, 3, tvám satyá indra 'you (are) true, O Indra' (example number 3). But, as with main verbs, if the vocative is the first word in the verse line or grammatical sentence, it carries an accent. When a vocative is accented the accent invariably falls on the first syllable: the vocative of agní is ágne. So in the lesson text the word vaiśvánarā 'the universal one' is usually accented on the fourth syllable (verse 1 lines 1 & 4, and verse 2 line 3). But at the beginning of the last verse the word is in the vocative case: vaiśvánara táva tát satyám astu 'O Universal One, of you may it be true' and the accent has moved to the first syllable.

As described in section 2, some monosyllabic forms of the personal pronoun are unaccented. They are enclitic, and cannot stand first in the sentence. There are a few other short words that never carry an accent and are enclitic. Two examples that occur very frequently are ca 'and' (compare Greek τε, Latin -que), and iva 'like'. iva always follows the word with which the comparison is made, and is treated in the Pada text of the *Rigveda* as if it were suffixal: mánuś tókmeva [tókma iva, Pada tókma-iva] rohatu (X, 62, 8) 'let mankind spring up (√ruh, róhati) like young corn'.

## Ancient Sanskrit Online

### Lesson 2

#### Karen Thomson and Jonathan Slocum

Many of the gods in the *Rigveda* are solar deities. In the first lesson Agni was invoked as the universal fire of heaven accompanying the rising of the sun, and this second lesson text is addressed to the *primum mobile*, the divinity who is the driving force behind the solar cycle. Savitar's holy laws are absolute, and he has power both to bring the world to life and to set it at rest: āpaś cid asya vratá ā nímṛgrā, ayám cid vāto ramate párijman 'at his command even the waters are still, even this wind comes to rest in its circling' (II, 38, 2).

### Reading and Textual Analysis

The text is the first six verses of a seven-verse poem, IV, 53 (349). The metre is jagatī, verses of four lines of twelve syllables each. The name Savitar is an agent noun (see grammar section 8.1) from the verb √sū, suvāti 'generate, impel', and the poet plays on the name with other derivatives of the root: Savitar is the prasavītī, the bringer to life, in verse 5, rousing (prasuván) the world in verse 3 with his sávīman, his generative power.

The poem is characterized by antithesis. Savitar is both prasavītī 'the bringer to life' and nivésana, 'the source of rest', and such counterpointing runs through the verses, between divyá and pāṛthiva, heavenly and earthly, jágat and sthātī, the moving and the still, and between the dark regions of air and the spheres of light, rájāmsi and rocanā, in the version of one translator the *espaces-sombres* and the *espaces-lumineux* of the Rigvedic cosmos.

tád devásya savitúr vāriyam mahád  
vṛṇīmáhe ásurasya prácetasah  
chardír yéna dāśúṣe yáchatī tmánā  
tán no mahāṁś úd ayān devó aktúbhiḥ

- tát -- demonstrative pronoun; accusative singular neuter of <sás, sã, tát> that; he, she, it -- **that** # Note that with sandhi tát followed by a word beginning with n becomes tán.
- devásya -- noun; genitive singular masculine of <devá> divine, god -- **of divine**
- savitúr -- noun; genitive singular masculine of <savitṛ> enlivener, Savitar -- **of Savitar**
- vāryam -- noun; accusative singular neuter of <vārya> choice (thing), precious gift -- **precious gift** # From the same root, √vr̥ 'choose, accept', as the verb in the next line, and in form a future passive participle, 'to be chosen'. The metre tells us that this was originally three syllables, vāriya.
- mahát -- adjective; accusative singular neuter of <mahánt> great, mighty -- **great**
- vṛṇīmáhe -- verb; 1st person plural middle present of <√vr̥, vṛṇítē> choose, accept -- **we accept** # This is the main verb in the sentence, accented as the first word in the verse line; see section 5 in the previous lesson.
- ásurasya -- noun; genitive singular masculine of <ásura> spiritual lord -- **of the spiritual lord**
- prácetasas -- adjective; genitive singular masculine of <prácetas> mindful -- **of the mindful**
- chardís -- noun; accusative singular neuter of <chardís> protection, shield -- **shield**
- yéna -- relative pronoun; instrumental singular neuter of <yás, yã, yát> who, which -- **with which**
- dāśúṣe -- noun; dative singular masculine of <dāśvāms> the one worshipping -- **for the worshipper** # In form a perfect participle (see section 27.1 in Lesson 6), regularly used as a noun.
- yáchatī -- verb; 3rd person singular active present of <√yam, yáchatī> extend, stretch out -- **he extends**
- tmánā -- noun; instrumental singular masculine of <tmán> nature, self -- **by his nature**
- tát -- demonstrative pronoun; accusative singular neuter of <sás, sã, tát> that; he, she, it -- **it**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **to us**
- mahān -- adjective; nominative singular masculine of <mahánt> great, mighty -- **mighty**
- út ayān -- verb; 3rd person singular active sigmatic aorist of <√yam, yáchatī> extend, stretch out + preverb; <út> up -- **he has proffered**
- devás -- noun; nominative singular masculine of <devá> divine, god -- **the god**
- aktúbhis -- noun; instrumental plural masculine of <aktú> twilight ray -- **with twilight rays** # The light that gleams at dawn and at sunset; compare Greek ἀκτίς.

divó dhartā bhúvanasya prajāpatiḥ  
 piśāṅgaṃ drāpīm prāti muñcate kavīḥ  
 vicakṣaṇāḥ pratháyann āpṛṇánn urú  
 ájijanat savitā sumnám ukthíyam

- divás -- noun; genitive singular masculine of <dyú, dív> sky, heaven, day -- **of the sky**
- dhartā -- noun; nominative singular masculine of <dhartṛ> supporter, upholder -- **upholder**
- bhúvanasya -- noun; genitive singular neuter of <bhúvana> being, existence -- **of existence**
- prajāpatis -- noun; nominative singular masculine of <prajāpati> creature-lord, lord of creatures - **Lord of creatures** # A compound of prajā creature (see verse 4) and páti lord.
- piśāṅgaṃ -- adjective; accusative singular masculine of <piśāṅga> variegated -- **variegated**
- drāpīm -- noun; accusative singular masculine of <drāpí> mantle -- **mantle**
- prāti muñcate -- verb; 3rd person singular middle present of <√muc, muñcāte> make free + preverb; <prāti> against -- **spreads out**
- kavís -- noun; nominative singular masculine of <kaví> sage -- **the sage**
- vicakṣaṇás -- adjective; nominative singular masculine of <vicakṣaṇá> far-sighted, discerning -- **far-sighted**
- pratháyan -- participle; nominative singular masculine present active causative participle of <√prath, práthate> spread -- **extending** # Causative verbal forms, marked by the suffix -áya, occur frequently. There is another causative participle in the last line of the next verse.
- āpṛṇán -- participle; nominative singular masculine present active participle of <pṛ̥, pṛ̥ṇāti> fill + preverb; <ā> (intensifies or reverses meaning) -- **filling**
- urú -- adjective; accusative singular neuter of <urú> broad, spacious -- **space** # The adjective urú here used nominally; compare Greek εὐρύς.
- ájijanat -- verb; 3rd person singular active reduplicating aorist of <√jan, jánati> produce, create, bear -- **he has created**
- savitā -- noun; nominative singular masculine of <savitṛ> enlivener, Savitar -- **Savitar**

- sumnám -- noun; accusative singular neuter <sumná> favour, boon -- **a boon** # The prefix su- 'good' again, as in sumatī in the first line of the lesson one text.
- ukthyām -- adjective; accusative singular neuter of <ukthyā> worthy of holy song -- **worthy of holy song** # As with vārya in the first verse, and the verb syāma in the first line of the lesson one text, the metre tells us that this was pronounced as three syllables by the poets of the *Rigveda*, ukthīyam. The later writing convention follows Classical Sanskrit in representing the syllabic iy as a semivowel, y. As in this instance however the accent fell on the lost syllable, its place is traditionally marked by means of a following grave accent, to indicate the fall in pitch following the accent (this will be discussed more fully in section 45.1 in Lesson 9).

āprā rājāṃsi diviyāni pārthivā  
 ślókam devāḥ kṛṇute svāya dhārmaṇe  
 prā bāhū asrāk savitā sāvīmani  
 niveśāyan prasuvānn aktūbhir jāgat

- ā aprās -- verb; 3rd person singular active sigmatic aorist of <√prā> fill + preverb; <ā> (intensifies or reverses meaning) -- **he has filled** # This verb is a secondary form of the root √pṛ̥ which occurred in the previous verse.
- rājāṃsi -- noun; accusative plural neuter of <rājas> airy space, dark region -- **the airy regions**
- diviyāni -- adjective; accusative plural neuter of <divyā> heavenly -- **heavenly**
- pārthivā -- adjective; accusative plural neuter of <pārthiva> earthly -- **earthly** # A derivative of pṛ̥thivī 'earth'.
- ślókam -- noun; accusative singular masculine of <ślōka> song of praise -- **a song of praise**
- devās -- noun; nominative singular masculine of <devā> divine, god -- **the god**
- kṛṇute -- verb; 3rd person singular middle present of <√kṛ, kṛṇóti> do, make -- **he brings forth**
- svāya -- possessive pronoun; dative singular neuter of <svā> own -- **for his own** # Compare Latin *suus*.
- dhārmaṇe -- noun; dative singular neuter of <dhārman> support, fixed order -- **fixed order** # Related to the word dhartṛ in the previous verse.
- bāhū -- noun; accusative dual masculine of <bāhū> arm -- **arms**
- prā asrāk -- verb; 3rd person singular active sigmatic aorist of <√srj, srjāti> let go + preverb; <prā> forth -- **he has stretched out**
- savitā -- noun; nominative singular masculine of <savitṛ> enlivener, Savitar -- **Savitar**
- sāvīmani -- noun; locative singular neuter of <sāvīman> bringing to life -- **in giving life** # Word play; the name Savitar comes from the root √sū, suvāti 'generate, impel' as in the second participle in the next line.
- niveśāyan -- participle; nominative singular masculine present active causative participle of <√viś, viśāte> enter, come to rest + preverb; <ní> down -- **bringing to rest**
- prasuvān -- participle; nominative singular masculine present active participle of <sū, suvāti> generate, impel + preverb; <prā> forth -- **rousing**
- aktūbhis -- noun; instrumental plural masculine of <aktū> twilight ray -- **with twilight rays** # The light that gleams at dawn and at sunset; compare Greek ἀκτίς.
- jāgat -- noun; accusative singular neuter of <jāgat> moving world -- **the moving world** # Originally a present active participle, 'moving', from √gā, jīgāti 'go, move'.

ádābhiyo bhúvanāni pracākaśad  
 vratāni devāḥ savitābhī rakṣate  
 prāsrāg bāhū bhúvanasya prajābhiyo  
 dhṛtāvratō mahó ajmasya rājati

- ádābhyas -- adjective; nominative singular masculine of <ádābhya> not to be deceived -- **undeceivable** # Another future passive participle in form. The semivowel y is again vocalised in the *Rigveda* and has syllabic value. The prefix a- is privative, like English *un-*, reversing the meaning of the adjective.
- bhúvanāni -- noun; accusative plural neuter of <bhúvana> being, existence -- **beings**

- pracākaśat -- participle; nominative singular masculine present active intensive participle of <√kāś, cākaśīti> observe, pay attention to + preverb; <prā> forth -- **overseeing** # The verb only occurs in the intensive.
- vratāni -- noun; accusative plural neuter of <vratā> holy law, divine commandment -- **the holy laws**
- devās -- noun; nominative singular masculine of <devā> divine, god -- **divine**
- savitā -- noun; nominative singular masculine of <savitṛ> enlivener, Savitar -- **Savitar**
- abhī rakṣate -- verb; 3rd person singular middle present of <√rakṣ, rākṣati> protect + preverb; <abhī> towards -- **guards**
- prā asrāk -- verb; 3rd person singular active sigmatic aorist of <√srj, sṛjāti> let go + preverb; <prā> forth -- **he has stretched out**
- bāhū -- noun; accusative dual masculine of <bāhú> arm -- **arms**
- bhūvanasya -- noun; genitive singular neuter of <bhūvana> being, existence -- **of existence**
- prajābhyas -- noun; dative plural feminine of <prajā> creature, progeny -- **to the creatures** # See verse 2, line 1 for the compound prajāpati, 'Lord of creatures'.
- dhṛtāvratas -- adjective; nominative singular masculine of <dhṛtāvrata> whose command is firm - **whose command is firm** # More word play; the first part of this compound, in form the past participle of √dhṛ 'hold firm', is related to the words dhartṛ and dhárman that have already appeared in this poem.
- mahás -- adjective; genitive singular masculine of <máh> great -- **of the great**
- ájmasya -- noun; genitive singular masculine of <ájma> course, path -- **course**
- rājati -- verb; 3rd person singular active present of <√rāj, rājati> rule, shine -- **he rules shining**

trír antárikṣam savitā mahitvanā  
trī rájāṃsi paribhūs trīṇi rocanā  
tistró dívaḥ pṛthivīs tistrá invati  
tribhír vrataír abhī no rakṣati tmánā

- trís -- adverb; <trís> thrice -- **thrice**
- antárikṣam -- noun; accusative singular neuter of <antárikṣa> airy space, atmosphere -- **the atmosphere** # The first part of the word is cognate with Latin *inter*.
- savitā -- noun; nominative singular masculine of <savitṛ> enlivener, Savitar -- **Savitar**
- mahitvanā -- noun; instrumental singular neuter of <mahitvaná> majesty -- **in majesty**
- trī -- numeral; accusative neuter of <trí> three -- **three**
- rájāṃsi -- noun; accusative plural neuter of <rájas> airy space, dark region -- **dark regions**
- paribhūs -- adjective; nominative singular masculine of <paribhū> encompassing -- **encompassing** # From the root √bhū, bhāvati 'be' with preverb pári 'around'.
- trīṇi -- numeral; accusative neuter of <trí> three -- **three** # A variant of trī earlier in this line.
- rocanā -- noun; accusative plural neuter of <rocaná> sphere of light -- **spheres of light**
- tistrás -- numeral; accusative plural feminine of <tisṛ> three -- **three** # The feminine stem is different from that of the masculine and neuter.
- dívas -- noun; accusative plural feminine of <dyú, dív> sky, heaven, day -- **skies** # The feminine gender here is anomalous; the word is usually masculine, but it is always feminine when it occurs with the numeral 'three'. It may be feminine by attraction, with parallel pṛthivī, or here have a slightly different sense.
- pṛthivīs -- noun; accusative plural feminine of <pṛthivī> earth -- **earths**
- tistrás -- numeral; accusative plural feminine of <tisṛ> three -- **three** # The feminine stem is different from that of the masculine and neuter.
- invati -- verb; 3rd person singular active present of <√inv, ínvati> set in motion -- **he gives motion to**
- tribhís -- numeral; instrumental plural neuter of <trí> three -- **with the three**
- vrataís -- noun; instrumental plural neuter of <vratā> holy law, divine commandment -- **holy laws**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.

- abhí rakṣati -- verb; 3rd person singular active present of <√rakṣ, rákṣati> protect + preverb; <abhí> towards -- **he guards**
- tmánā -- noun; instrumental singular masculine of <tmán> nature, self -- **by his nature**

bṛhátsumnaḥ prasavītā nivésano  
jágata sthātúr ubháyasya yó vaśí  
sá no deváḥ savitā śárma yachatu  
asmé kṣáyāya trivárūtham āmhasaḥ

- bṛhátsumnas -- adjective; nominative singular masculine of <bṛhátsumna> lofty-favoured -- **of high benevolence** # Compound of bṛhánt 'lofty' and sumná 'favour' in the last line of verse 2.
- prasavītā -- noun; nominative singular masculine of <prasavītṛ> enliver -- **the bringer to life** # Compare the participle prasuván in the last line of verse 3.
- nivésanas -- noun; nominative singular masculine of <nivésana> the source of rest -- **the source of rest**
- jágatas -- noun; genitive singular neuter of <jágat> moving world -- **of the moving world**
- sthātúr -- noun; genitive singular neuter of <sthātṛ> stander, standing world -- **of the standing world** # From the verb √sthā, tīṣṭhati 'stand'.
- ubháyasya -- adjective; genitive singular neuter of <ubháya> both -- **of both**
- yás -- relative pronoun; nominative singular masculine of <yás, yā, yát> who, which -- **who**
- vaśí -- adjective; nominative singular masculine of <vaśín> having sway -- **holds sway**
- sás -- demonstrative pronoun; nominative singular masculine of <sás, sā, tát> that; he, she, it -- **he** # (The sandhi of sás is exceptional; the final s is dropped before all consonants.) Cognate with Greek ὁ, ἡ, τό. Note the characteristic repetition of the pronoun in this line (see Textual Analysis).
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **to us**
- devás -- noun; nominative singular masculine of <devá> divine, god -- **divine**
- savitā -- noun; nominative singular masculine of <savitṛ> enliver, Savitar -- **Savitar**
- śárma -- noun; accusative singular neuter of <śárman> refuge, shelter -- **refuge**
- yachatu -- verb; 3rd person singular active imperative of <√yam, yáchatī> extend, stretch out -- **may he extend**
- asmé -- personal pronoun; dative of <vayám> we -- **for us**
- kṣáyāya -- noun; dative singular masculine of <kṣáyā> home -- **for home**
- trivárūtham -- adjective; accusative singular neuter of <trivárūtha> with threefold protection -- **with threefold security** # The numeral trí with várūtha (n) 'protection, security'.
- āmhasas -- noun; ablative singular neuter of <āmhas> trouble -- **from trouble**

## Lesson Text

tád devásya savitúr vāriyam mahád  
vṛṇímáhe ásurasya prácetasaḥ  
chardír yéna dāśúṣe yáchatī tmánā  
tán no mahāṁ úd ayān devó aktúbhiḥ

divó dhartā bhúvanasya prajāpatiḥ  
piśāṅgaṁ drāpím práti muñcate kavíḥ  
vicakṣaṇáḥ pratháyann āpṛṇánn urú  
ájijanat savitā sumnám ukthíyam

āprā rájāṁsi diviyāni pārhivā  
ślókam deváḥ kṛṇute svāya dhármaṇe  
prá bāhū asrāk savitā sāvīmani  
niveśáyan prasuvánn aktúbhir jágat

ádābhiyo bhúvanāni pracākaśad

vratāni devāḥ savitābhī rakṣate  
prāsrāg bāhū bhūvanasya prajābhiyo  
dhṛtāvratō mahō ājasya rājati

trīr antārikṣaṃ savitā mahitvanā  
trī rājāṃsi paribhūṣ trīṇi rocanā  
tisrō dīvaḥ pṛthivīs tistrā invati  
tribhīr vratair abhī no rakṣati tmānā

bṛhātsumnaḥ prasavītā nivésano  
jāgata sthātūr ubhāyasya yó vaśī  
sá no devāḥ savitā śárma yachatu  
asmé kṣáyāya trivárūtham āmhasaḥ

## Translation

We accept that great, precious gift of divine Savitar,  
Of the mindful, spiritual Lord,  
With which by his nature he extends a shield for the worshipper.  
The mighty god has proffered it to us with twilight rays.

Upholder of the sky, Lord of the creatures of existence,  
The seer spreads out a variegated mantle.  
Far-sighted, extending, filling space  
Savitar has created a boon worthy of holy song.

He has filled the dark regions, heavenly and earthly,  
The god brings forth a song of praise for his own fixed order.  
Savitar has stretched out his arms in giving life -  
Bringing to rest, rousing with twilight rays the moving world.

Undeceivable, overseeing beings,  
Divine Savitar guards the holy laws.  
He has stretched out his arms to the creatures of existence,  
He whose command is firm rules shining over the great course.

Savitar, thrice in majesty encompassing the atmosphere,  
The three dark regions, the three spheres of light,  
Gives motion to threefold heaven and earth,  
By his nature he guards us with the three holy laws.

The bringer to life, the source of rest, of high benevolence,  
Who holds sway over both the moving and the standing world,  
May he, divine Savitar, extend refuge to us,  
With three-fold security for us, for home, from trouble.

## Grammar

### 6 Nominal stems in -a.

Nouns and adjectives with stems in -a (masculine and neuter), and -ā (feminine), occur more frequently than any others. In the first lesson text the nouns bhūvana (n) 'being, existence', sūrya (m) 'sun' and the names Mitra and Varuna all belong to this group, as do the adjectives vaiśvānarā 'for all men' and satyā 'true'. In the second lesson text devā (m) 'divine, god', vārya 'precious', 'precious thing' (n), āsura (m) 'divine lord', ukthyā 'worthy of praise', prajā (f) 'creature' and vratā (n) 'holy law', among others, belong to this declension. Past participles, like jātā 'born', pṛṣṭā 'invoked', hitā 'placed', also follow this inflection. Participles are verbal adjectives, and agree with their subject. The table gives the forms that would occur if made from devā 'divine, god' and prajā 'creature', to illustrate the usual masculine and feminine endings.

### Singular

### Plural

	<b>Masculine</b>	<b>Feminine</b>	<b>Masculine</b>	<b>Feminine</b>
<b>Nom</b>	devás	prajā	devās, devāsas	prajāś, prajāśas
<b>Acc</b>	devám	prajā́m	devā́n	prajā́ś
<b>Ins</b>	devéna, devā	prajā́yā, prajā	devébhis, devaís	prajā́bhis
<b>Dat</b>	devā́ya	prajā́yai	devébhyas	prajā́bhyas
<b>Abl</b>	devāt	prajā́yās	devébhyas	prajā́bhyas
<b>Gen</b>	devá́sya	prajā́yās	devā́nām	prajā́nām
<b>Loc</b>	devé	prajā́yām	devéśu	prajā́su
<b>Voc</b>	déva	práje	dévās, dévāsas	prajāś

  

	<b>Dual</b>	<b>Masculine</b>	<b>Feminine</b>
<b>Nom, Acc</b>		devā́, devaú	prajā́
<b>Ins, Dat, Abl</b>		devā́bhyām	prajā́bhyām
<b>Gen, Loc</b>		devá́yos	prajā́yos
<b>Voc</b>		dévā, dévau	práje

The declension of neuter nouns in -a follows the masculine declension, with the exception of the nominative singular which has the same form as the accusative, vratám, and the endings of the nominative/accusative/vocative dual and plural, which are the same in all three cases: dual vraté (vocative vráte, with the accent shifted to the first syllable), plural vratā and vratāni (vratā, vratāni).

## 7 Present active participles in -ant.

The inflection of past participles in -a, like jā́tá 'born', was mentioned above. Present participles, like finite verbs, are formed in both the active and middle voice. Those formed in the middle voice also follow the inflection of nouns in -a, and will be discussed in the next lesson. Present active participles have stems in -ant, as in Latin *ferens, ferent-* 'bearing'. The second lesson text is notable for the present active participles that it contains describing the influence of Savitar on the world, all of which are nominative and masculine, agreeing with their subject: ā-prṇán 'filling', pra-suván 'rousing', and the causative forms pratháyan 'causing to spread' and ni-veśáyan 'bringing to rest'. The table gives the masculine endings that would occur if formed from the verbal root √arc, árcati 'praise'. Note that the ablative/genitive singular and accusative plural have the same form.

	<b>Singular</b>	<b>Dual</b>	<b>Plural</b>
<b>Nom</b>	árcan	árcantā, árcantau	árcantas
<b>Acc</b>	árcantam	árcantā, árcantau	árcatas
<b>Ins</b>	árcatā		árcadbhis
<b>Dat</b>	árcate	árcadbhyām	árcadbhyas
<b>Abl</b>	árcatas		árcadbhyas
<b>Gen</b>	árcatas	árcatos	árcatām
<b>Loc</b>	árcati		árcatsu

The neuter endings differ only in the nominative/accusative/vocative, again the same in all three cases: singular árcat, plural árcanti (the noun jā́gat in the third verse of the lesson text is in form a neuter participle, as explained in the gloss). All dual neuter forms are rare in the *Rigveda*; as mentioned in Lesson 1 deities are often in pairs, but they are either masculine or feminine, and although eyes are neuter, other paired parts of the body -- ears, arms, hands and feet -- are all masculine. The only examples of neuter duals from present active participles are yatī 'going', and adjectival bṛhatī, from bṛhánt -- see below. The feminine endings of present active participles are secondary, adding the suffix ī to the stem, and will be treated in Lesson 4.

Some verbs, primarily those that reduplicate their root in the present tense like √dā, dá-dā-ti 'give', do not show the distinguishing n of the masculine singular, and the nominative is the same as the neuter, dádat,



with the accusative dádatam, nominative plural dádatas. Intensives, like pracākaśat 'overseeing' in verse 4 of the lesson text, are also formed by reduplication, and are characterised by the same masculine endings.

## 7.1 Adjectives participial in form: mahánt and bṛhánt.

Some adjectives that have lost the participial sense remain participial in form, like mahánt 'mighty' in the first and last lines of the first verse, and bṛhánt 'lofty', the first element of the compound bṛhát-sumna in the last verse. bṛhánt follows the declension given above, but mahánt lengthens the vowel of the suffix in some nominative and accusative forms: the masculine nominative singular, which occurs in the last line of the first verse, is mahān, accusative mahāntam, but neuter nominative and accusative mahát. Where the accent of the present active participle falls on the suffix rather than the stem, as with mahánt and bṛhánt, it moves to the ending in some cases: dative singular bṛhaté, genitive plural bṛhatām.

The following lines illustrate the use of some present active participial forms. Commas in the text indicate poetic line ends.

- niveśáyan prasuvánn aktúbhir jágat (lesson text, verse 3) 'bringing-to-rest, rousing the moving world (*accusative*) with twilight rays' [29]
- pátiḥ síndhūnām bhávan (IX, 15, 5) 'he being (*nom sing masc, from √bhū, bhávati*) the lord of rivers' [30]
- mahāñ [mahān] asi sūrya (VIII, 101, 11) 'You are mighty, O sun' [31]
- janáyan prajā [prajāś] bhúvanasya rājā (IX, 97, 40) 'he, begetting (*nom sing masc causative, from √jan, jānati*) creatures, the king of existence' [32]
- páśyema nú sūryam uccárantam [ut-cárantam] (VI, 52, 5; X, 59, 4) 'now we would see (*1 pl optative of √paś, páśyati, accented as first word in the line*) the sun rising (*acc sing masc, from car, cárati* 'move' with preverb út 'up')' [33]
- bháva [bháva] várūthaṃ gṛnaté (I, 58, 9) 'be (*2 sing imperative of bhū, again accented as first word in the line*) protection for-the-one-singing (*dative singular, from √gṛ, gṛnāti*)' [34]
- árcantas tvā havāmahe (V, 13, 1) 'we, praising (*nom pl masc*), call upon (*from √hū, hávate*) you' [35]
- janáyanto [janáyantas] daívyāni vratāni, āprñáto [ā-prñántas] antárikṣā (VII, 75, 3) '(the lights of dawn) begetting (*nom pl masc causative*) divine laws, filling the atmospheres' [36]
- śṛṇvántā vām ávase johavīmi (I, 34, 12) 'we entreat (*an intensive form of √hū*) you two listening (*acc dual masc from √śru, śṛṇóti*) for help (*dat sing neut of ávas* 'help')' [37]
- mahád [mahát] adyá mahatām ā vṛñimahe, ávo [ávas] devānām bṛhatām (X, 36, 11) 'we accept today the mighty help of the mighty, lofty gods' [38]

## 8 Nominal stems in -tr̥.

### 8.1 Agent nouns.

There are two main classes of stems in -tr̥. The 'agent' nouns (the English word derives from another Latin present participle, *agens, agent-* 'acting, doing something') relate closely to their verbal root: from √dā 'give' dātṛ 'giver', like Greek δωτήρ; with vowel gradation netṛ 'leader, guide' from √nī 'lead', stotṛ 'praiser' from √stu 'praise'; and, with connecting -i-, janitṛ 'male parent' from √jan 'produce, bear', avitṛ 'helper' from √av 'help, favour' and jaritṛ 'singer' from √jar 'sing, sing praise'. The name Savitar is an agent noun, 'enlivener', from √sū 'generate', and the lesson text plays on the name with related words, as described in the Textual Analysis. The majority of the agent nouns in -tr̥ are masculine, like dhartṛ 'upholder', from √dhṛ 'hold fast', one of the epithets of Savitar, and accented on the suffix. The table gives the forms that would occur if made from dhartṛ. The feminine endings are again secondary, and formed in the same way as the feminines of participles; see Lesson 4.

	Singular	Dual	Plural
<b>Nom</b>	dhartā	dhartārā, dhartārau	dhartāras
<b>Acc</b>	dhartāram	dhartārā, dhartārau	dhartāṇ
<b>Ins</b>	dhartrā		dhartṛbhis

<b>Dat</b>	dhartré	dhartṛbhyām	dhartṛbhyas
<b>Abl</b>	dhartúr		dhartṛbhyas
<b>Gen</b>	dhartúr		dhartṛñām
<b>Loc</b>	dhartári		dhartṛṣu
<b>Voc</b>	dhártar	dhártārā, dhártārau	dhártāras

## 8.2 Nouns of relationship.

The declension of an important group of nouns of relationship is similar. pitṛ 'father', mātṛ 'mother', bhrātṛ 'brother', and duhitṛ 'daughter' are ancient words with clear parallels in other Indo-European languages. The masculine declension differs from that of the agent nouns only in having a short vowel in the second syllable of some forms of the nominative and accusative, as shown below:

	Singular	Dual	Plural
<b>Nom</b>	pitā, bhrātā	pitārā*, bhrātārā*	pitāras*, bhrātāras*
<b>Acc</b>	pitāram*, bhrātāram*	pitārā*, bhrātārā*	pitṛn, bhrātṛn

In addition, the dual genitive and locative form pitarós is also regularly found in the Rigveda.

Feminine nouns of relationship in -tṛ decline like the masculines, with the single difference of the accusative plural, which ends in -s not -n, so mātṛs (compare the feminine accusative plural of the -i and -u stems, -īs and -ūs, not -īn and -ūn, described in section 3 in the first lesson). svāsṛ 'sister', the stem of which is without the t as in Latin, *pater, mater, frater*, but *soror*, shows the long a of the agent nouns in the nominative and accusative: svāsāram, svāsārā, svāsāras (accusative plural svāsṛs). The word sūnū, which declines like mānu 'man', like English 'son' does not belong to this family group.

- yó no [yás nas] dātā sá naḥ pitā (VIII, 52, 5) 'He who (is) a giver to us (is) a father to us' [39]
- avitā jaritṛñām (IV, 31, 3) 'the helper of the singers' [40]
- yā dhartārā rájaso [rájasas] rocanáśya (V, 69, 4) 'who (are) the two upholders of airy space, of the sphere of light' [41]
- áprathatam pṛthivīm mātāram ví (VI, 72, 2) 'you two spread out (*imperfect, from √prath with preverb ví 'out'*) mother earth' [42]
- ápa svásur uśáso [uśásas] nág jihīte (VII, 71, 1) 'Night withdraws (*√hā, jīhīte 'move' with preverb ápa 'away'*) from sister dawn' [43]
- tváṣṭā duhitré vahatūm kṛṇoti (X, 17, 1) 'Tvashtar ('the artificer') arranges (*√kṛ, kṛṇóti 'make, do'*) a bridal (vahatú, *masculine*) for the daughter' [44]
- ví uchā [ucha] duhitar divaḥ (I, 48, 1; V, 79, 3; V, 79, 9) 'shine out (*imperative, from √vas, uchāti, with preverb ví 'out' and the second syllable metrically lengthened*), O daughter of heaven' [45]
- víśvasya sthātúr jágataś [jágatas] ca mántavaḥ (X, 63, 8) 'arbiters (*nom pl masc of mántu*) of all the standing and moving world' [46]
- saptá svásāro [svásāras] abhí sám navante (I, 164, 3) 'seven sisters implore together (*√nū, návate 'call out' with preverbs abhí 'towards' and sám 'together'*)' [47]

## 9 Prepositions and preverbs.

Prepositions, used regularly in English to express direction or place ('we go **to** Italy', 'he is **in** the garden'), occur infrequently in Sanskrit, because many of the relations that they express are conveyed by the oblique cases. For example, in the sentence "The cat sat **on** the mat", "mat" in Sanskrit would simply appear in the locative case; there is no need for a preposition. So far we have encountered only one example, ápi in passage number 7 in the first lesson: tvé ápi kratú máma '**in** you (locative) my power (kratú, *masculine*, a word that describes mental rather than physical ability)'. Such 'prepositions' in Sanskrit usually follow the word that they govern, as in this example, and are therefore more correctly called postpositions. Even here ápi is not required by the grammar and could have been omitted; it is supplied for poetic reasons.

However, the use of preverbs, prepositional prefixes with verbs, is very common in the *Rigveda*, and continues into the later language, when preverbs and verbs are compounded. In the group of sample passages given to illustrate the last grammar section most of the verbs are accompanied by preverbs, which may, like prepositions, follow the verb: áprathatam pṛthivīm mātāraṃ ví 'you two spread out mother earth' (42). The extensive use of preverbs enables the meaning of the verb to be modified in a rich variety of ways. They are listed here together with an indication of their underlying sense. However, as the examples that we have so far encountered show, this is only a loose guide to the way in which preverbs can shape and extend the meaning of the verb. Some preverb/verb combinations remain similar in meaning to the basic verb, but others have a very different sense, and ā, for example, can reverse the meaning of verbs of motion: √gam 'go', ā √gam 'come'. Two preverbs may be used together with the verb, as in the last example above, saptá svāsāro abhí sám navante 'seven sisters implore together' (47).

ácha	'towards'
áti	'beyond, over'
ádhi	'above, upon'
ánu	'after, along'
antár	'between' (Latin <i>inter</i> )
ápa	'away' (Greek ἀπό)
ápi	'on' (Greek ἐπί)
abhí	'towards, against'
áva	'down'
ā	(intensifies or reverses meaning)
út	'up'
úpa	'up to' (Greek ὑπό)
ní	'down, into' (related to English 'nether')
nís	'out'
pārā	'away'
pári	'around' (Greek περί)
prá	'forth' (Greek πρό, Latin <i>pro</i> )
práti	'against, in return' (Homeric προτί)
ví	'apart, out'
sám	'with, together'

Preverbs with verbs in subordinate clauses (which are therefore accented) combine if the preverb immediately precedes the verb, and similarly combine with active and middle present participles. The preverbs then lose their accent, as in the examples in the lesson text: ni-veśáyan, pra-suván, pra-cākaśat, and the forms ā-pṛñántas and ut-cárantam from examples in section 7: āpṛñánto antárikṣā 'filling the atmospheres' (36), páśyema nú sūryam uccárantam 'now we would see the sun rising' (33).

## 10 Simple nominal compounds.

Early Sanskrit combines pairs of nouns, a noun and an adjective, or a nominal form with a prefix, to form simple compounded words, usually singly accented, very much as English does: *tea-pot*, *black-bird*, *inappropriate*. Many of these, as in English, become established as words in their own right, like the adjective dhṛtá-vrata 'firm-command(ed)' in verse 4 of the lesson text, or the noun su-matí 'good-opinion' from the first lesson. A large number of the compounds in the *Rigveda* however occur once only in the text, like bṛhát-sumna 'lofty-favour(ed)' in verse 6 of the lesson text, which is a familiar feature of sophisticated poetry.

Some compounds of two nouns, like prājā-pati 'creature-lord' in the lesson text, have an internal grammatical relationship, here 'lord **of** creatures', that can be determined by common sense, or by observing the usage. The same applies in English. A *tree-top*, for example, is the top **of** a tree, but a *tree-house* is used to mean a house **in** a tree, and a *tree-surgeon* is a surgeon **for** a tree. The *Rigveda* constructs

compounds in a similar manner. The adjectival compound áśva-prṣṭha 'horse-back(ed)', which occurs in a simile at VIII, 26, 24, means 'on the back of a horse'; the god of wind is invited to come to men as if on horseback. But a parallel animal + body part formation, mayūra-roman 'peacock-hair(ed)' at III, 45, 1, means 'with the hair of a peacock'; in this passage the compound itself constitutes the metaphor. The meaning is usually clear from the elements making up the word, and the context.

Compounding was to become, over time, enormously complex and artificial in the later language, and is one of the notable features of Classical Sanskrit. Compounds of more than two elements are rare in the *Rigveda*, as in English, but in Classical Sanskrit compounds of as many as 30 elements are prized, and the rules laid down for their analysis are complicated. Dr. Seuss can serve to illustrate how such compounds are built up (quoted by Tom McArthur in his article on compounds in *The Oxford Companion to the English Language* 1992; I have supplied the hyphens for clarity): "When tweetle-beetles *fight*, it's called a tweetle-beetle-*battle*. And when they battle in a *puddle*, it's a tweetle-beetle-*puddle*-battle. AND when tweetle-beetles battle with *paddles* in a puddle, they call it a tweetle-beetle-*puddle*-*paddle*-battle..." (from *Fox in Socks* 1960). This multi-element compounding is a commonplace of the later language. It is however unknown to the *Rigveda*, where the compounds are similar in style and frequency to those found in Homer.

## Ancient Sanskrit Online

### Lesson 3

#### Karen Thomson and Jonathan Slocum

The lesson text is from III, 33 (267), a poem of thirteen verses, which takes the form of a dialogue between the poet and the streams of two ancient rivers, which are named, in verse 1 of the poem, vípāś and śutudrī. These are believed to be the modern rivers Beas (Arrian's *Hyphasis*, Ptolemy's *Bibasis*) and Sutlej, two of the five mighty rivers of the Punjab which meet in the great river system of the Indus (the name 'Indus' comes from the Sanskrit síndhu 'river'). The poem opens with a description of the rivers rushing down from the mountains like horses delighting in their freedom. The poet has reached the bank of the first river, and calls out to the streams to rest for a moment to allow him to cross safely.

### Reading and Textual Analysis

The metre is again triṣṭubh, as in the first lesson text. The five verses of the lesson, 4-8, lie at the heart of the poem, and celebrate the myth that tells how, in the beginning, the mighty god Indra liberated the waters from the monstrous snake holding them prisoner, and brought fertility to the world. The relationship between gods and men is reciprocal in the *Rigveda*, and Indra's heroic deeds, his víryāni, are repeatedly praised. By doing so the poets guarantee that the rivers will always flow, and that fertility is constantly renewed.

enā vayám páyasā pínvamānā  
ánu yónim devákṛtaṃ cárantīḥ  
ná vártave prasavāḥ sárgataktāḥ  
kiṃyúr vípro nadíyo jōhavīti

- enā -- adverb; <enā> in this way -- **in this way** # In form the instrumental singular of the demonstrative pronoun ayám; see section 12.2.
- vayám -- personal pronoun; nominative of <vayám> we -- **we**
- páyasā -- noun; instrumental singular neuter of <páyas> *fruitfulness, plenty* -- **with plenty**
- pínvamānās -- participle; nominative plural feminine present middle participle of <√pī, pínvati> swell, yield abundantly -- **swelling**
- yónim -- noun; accusative singular masculine of <yóni> home -- **to the home** # The accusative of goal with a verb of motion.
- devákṛtaṃ -- adjective; accusative singular masculine of <devákṛta> god-made -- **made by the god**

- ánu cārantī -- participle; nominative plural feminine present active participle of <√car, cāraṭi> move + preverb; <ánu> after -- **going towards** # With the secondary feminine ending -ī, see section 17.3 in Lesson 4.
- ná -- particle; <ná> not -- **not**
- vārtave -- infinitive; dative infinitive from <√vr̥, vr̥ṇóti> contain, hinder -- **to be hindered** # The dative infinitive regularly has a passive sense.
- prasavás -- noun; nominative singular masculine of <prasavá> (*lit.*) forth-impelling -- **the flood** # From the verb √sū, suváti 'generate, impel' with preverb prá 'forth'.
- sárgataktas -- adjective; nominative singular masculine of <sárgataкта> (*lit.*) outpouring-rushed -- **in spate**
- kiṃyús -- adjective; nominative singular masculine of <kiṃyú> what-desiring? -- **desiring what?** # The interrogative kím 'what?' with suffix -yu 'desiring'.
- vípras -- noun; nominative singular masculine of <vípra> poet -- **the poet**
- nadyás -- noun; accusative plural feminine of <nadí> stream -- **streams**
- johavīti -- verb; 3rd person singular active present intensive of <√hū, hávate> invoke, call upon -- **he entreats**

rámadvam me vácasa somiyāya  
 řtāvarīr ūpa muhūrtám évaiḥ  
 prá síndhum áchá bṛhatī maṇīṣā  
 avasyúr ahve kuśikásya sūnúḥ

- rámadhvam -- verb; 2nd person plural middle imperative of <√ram, rámate> rest, stay -- **rest**
- me -- personal pronoun; dative/genitive enclitic form of <ahám> I -- **my**
- vácasa -- noun; dative singular neuter of <vácas> word, speech -- **for the speech**
- somiyāya -- adjective; dative singular neuter of <somyá> *inspired* -- **inspired**
- řtāvarīs -- adjective; vocative plural feminine of <řtāvan> possessed of Truth, holy -- **O holy ones** # Accented as the first word in the line.
- ūpa -- preposition; <ūpa> up to -- **for**
- muhūrtám -- noun; accusative singular masculine/neuter of <muhūrtá> moment -- **a moment**
- évais -- noun; instrumental plural masculine of <éva> going, course -- **in going**
- prá -- preverb; <prá> forth -- **forth**
- síndhum -- noun; accusative singular masculine/feminine of <síndhu> river -- **to the river**
- ácha -- preverb; <ácha> towards -- **to** # The last syllable of this word is regularly long in the *Rigveda*. A verb 'goes' or 'is sent' is understood with prá and ácha.
- bṛhatī -- adjective; nominative singular feminine of <bṛhánt> high, lofty -- **lofty** # With the secondary feminine ending -ī.
- maṇīṣā -- noun; nominative singular feminine of <maṇīṣā> thought, expression of thought -- **poem**
- avasyús -- adjective; nominative singular masculine of <avasyú> desiring help -- **desiring help** # ávas (n) 'help' with suffix -yu 'desiring'. The word answers the question kiṃ-yú? in the previous verse.
- ahve -- verb; 1st person singular middle simple aorist of <√hū, hávate> invoke, call upon -- **I have made the invocation**
- kuśikásya -- noun; genitive singular masculine of <kuśiká> Kushika -- **of Kushika**
- sūnúḥ -- noun; nominative singular masculine of <sūnú> son -- **son**

índro asmāñ aradat vájrabāhur  
 ápāhan vṛtrám paridhīm nadīnām  
 devó anayat savitā supāñís  
 tása vayám prasavé yāma urvīḥ

- índras -- noun; nominative singular masculine of <índra> Indra -- **Indra**
- asmāñ -- personal pronoun; accusative of <vayám> we -- **us** # Compare English *we* and *us*.
- aradat -- verb; 3rd person singular active imperfect of <√rad, rádati> dig -- **dug**

- vájrabāhus -- adjective; nominative singular masculine of <vájrabāhu> weapon-armed -- **weapon-armed** # Compound of vāja (m) 'weapon' and bāhú (m) 'arm'.
- ápa ahan -- verb; 3rd person singular active imperfect of <√han, hānti> strike, destroy + preverb; <ápa> away -- **he struck away**
- vṛtrám -- noun; accusative singular masculine of <vṛtrá> hindrance, demon, Vritra -- **the demon**
- paridhím -- noun; accusative singular masculine of <paridhí> surrounder, prisoner -- **the prisoner** # From the root √dhā, dādhāti 'place', with preverb pári 'around'.
- nadīnām -- noun; genitive plural feminine of <nadī> stream -- **of the streams**
- devás -- noun; nominative singular masculine of <devá> divine, god -- **divine**
- anayat -- verb; 3rd person singular active imperfect of <√nī, náyati> lead, conduct -- **conducted**
- savitā -- noun; nominative singular masculine of <savitṛ> enlivener, Savitar -- **Savitar**
- supāñís -- adjective; nominative singular masculine of <supāñí> lovely-handed -- **lovely-handed** # pāñí (m) 'hand' with prefix su- 'good'.
- tásya -- demonstrative pronoun; genitive singular masculine of <sás, sā, tát> that; he, she, it -- **his**
- vayám -- personal pronoun; nominative of <vayám> we -- **we**
- prasavé -- noun; locative singular masculine of <prasavá> (lit.) forth-impelling -- **at the impelling** # Compare the use of the same compound in the first verse of this text.
- yāmas -- verb; 1st person plural active present of <√yā, yāti> go, travel -- **we go**
- urvís -- adjective; nominative plural feminine of <urú> broad, spacious -- **broad**

pravāciyaṃ śaśvadhā vīryaṃ tát  
 índrasya kárma yád áhiṃ vivṛścát  
 ví vājreṇa pariśádo jaghāna  
 āyann āpo áyanam ichámānāḥ

- pravācyam -- adjective; accusative singular neuter of <pravācyā> to be celebrated -- **to be celebrated** # From the root √vac, vívakti 'speak' with preverb prá 'forth'. Another future passive participle (gerundive), like vārya 'to be chosen' in the last lesson text. See section 15.3.
- śaśvadhā -- adverb; <śaśvadhā> evermore -- **evermore**
- vīryam -- noun; accusative singular neuter of <vīryā> heroic deed, manly strength -- **heroic deed**
- tát -- demonstrative pronoun; accusative singular neuter of <sás, sā, tát> that; he, she, it -- **that** # Note that with sandhi tát followed by a word beginning with n becomes tán.
- índrasya -- noun; genitive singular masculine of <índra> Indra -- **of Indra**
- kárma -- noun; accusative singular neuter of <kárman> act, deed -- **act**
- yát -- conjunction; <yát> that, when -- **that** # Originally the neuter of the relative pronoun; see section 11.1.
- áhiṃ -- noun; accusative singular masculine of <áhi> snake, dragon -- **snake**
- vivṛścát -- verb; 3rd person singular active imperfect of <√vraśc, vṛścāti> cut up + preverb; <ví> apart -- **he cut in pieces**
- vājreṇa -- noun; instrumental singular masculine of <vāja> weapon -- **with a weapon**
- pariśádas -- noun; accusative plural masculine of <pariśád> surrounding thing, coil -- **the coils** # From the root sad, sīdati 'sit', with preverb pári 'around'.
- ví jaghāna -- verb; 3rd person singular active perfect of <√han, hānti> strike, destroy + preverb; <ví> apart -- **he struck apart**
- āyan -- verb; 3rd person plural active imperfect of <√i, éti> go -- **they went**
- āpas -- noun; nominative plural feminine of <áp> water -- **the waters**
- áyanam -- noun; accusative singular neuter of <áyana> going, course -- **the going** # A nominal derivative from the same root as the main verb āyan.
- ichámānās -- participle; nominative plural feminine present middle participle of <√iṣ, ichāti> long for, desire -- **longing for**

etád váco jaritar māpi mṛṣṭhā  
 ā yát te ghóṣān úttarā yugāni  
 ukthéṣu káro práti no juṣasva  
 mā no ní kaḥ puruṣatrā námas te

- étát -- demonstrative pronoun; accusative singular neuter of <eṣás, eṣā, étát> this -- **this**
- vácas -- noun; accusative singular neuter of <vácas> word, speech -- **speech**
- jaritar -- noun; vocative singular masculine of <jaritṛ> singer -- **O singer**
- mā -- particle; <mā> not, that not -- **do not** # The prohibitive particle, like Greek μή.
- āpi mṛṣṭhās -- verb; 2nd person singular middle simple aorist injunctive of <√mṛṣ, mṛṣyate> ignore, forget + preverb; <āpi> on -- **do not forget**
- yát -- relative pronoun; accusative singular neuter of <yás, yā, yát> who, which -- **which**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **for you**
- ā ghóṣān -- verb; 3rd person plural active subjunctive of <√ghuṣ, ghóṣate> sound + preverb; <ā> (intensifies or reverses meaning) -- **they will resound**
- úttarā -- adjective; nominative plural neuter of <úttara> higher, future -- **future**
- yugāni -- noun; nominative plural neuter of <yugá> generation -- **generations**
- ukthéṣu -- noun; locative plural neuter of <ukthá> holy song -- **in holy songs**
- káro -- noun; vocative singular masculine of <kāru> bard -- **O bard**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.
- prāti juṣasva -- verb; 2nd person singular middle imperative of <√juṣ, juṣáte> enjoy + preverb; <prāti> against -- **honour**
- mā -- particle; <mā> not, that not -- **do not** # The prohibitive particle, like Greek μή.
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.
- ní kar -- verb; 2nd person singular active simple aorist injunctive of <√kr, kṛṇóti> do, make + preverb; <ní> down -- **do not let down**
- puruṣatrā -- adverb; <puruṣatrā> as a man -- **as a man**
- námas -- noun; nominative singular neuter of <námas> honour -- **honour**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **to you**

## Lesson Text

enā vayám páyasā pínvamānā  
 ánu yónim devákṛtaṃ cárantīḥ  
 ná vártave prasavāḥ sárgataктаḥ  
 kimyúr vípro nadíyo johavīti

rámadvam me vácase somiyāya  
 ṛtāvarīr úpa muhūrtám évaiḥ  
 prá síndhum áchā bṛhatī manīṣā  
 avasyúr ahve kuśikásya sūnūḥ

índro asmāñ aradad vájrabāhur  
 ápāhan vṛtrám paridhīm nadīnām  
 devó anayat savitā supāñís  
 táśya vayám prasavé yāma urvīḥ

pravāciyaṃ śaśvadhā vīriyaṃ tād  
 índrasya kárma yád áhim vivṛścát  
 ví vájreṇa pariśádo jaghāna  
 āyann āpo áyanam ichámānāḥ

etád váco jaritar māpi mṛṣṭhā  
 ā yát te ghóṣān úttarā yugāni  
 ukthéṣu káro prāti no juṣasva  
 mā no ní kaḥ puruṣatrā námas te

## Translation

[The streams:] In this way we, swelling with plenty,  
Are going to the home made by the god.  
The flood in spate is not to be hindered.  
The poet entreats the streams; what does he want?

[The poet:] Rest for my inspired speech, O holy ones,  
For a moment in your courses;  
A lofty poem goes out to the river.  
Desiring help I, son of Kushika, have made the invocation.

[The streams:] Weapon-armed Indra dug us,  
He struck away the demon prisoner of the streams.  
Lovely-handed Savitar conducted us,  
At his impelling we broad ones go.

[The poet:] That heroic deed is evermore to be celebrated,  
Indra's act that he cut the snake in pieces.  
He struck apart the surrounding coils;  
Off went the waters, longing to be gone.

[The streams:] Do not forget this speech, O singer,  
Which future generations will resound for you.  
Honour us in holy songs, O bard;  
Do not let us down, as a man. Honour to you.

## Grammar

### 11 The relative pronoun yá.

Forms not found in the *Rigveda* are in square brackets.

	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
<b>Nom</b>	yás	yā	yé	yās
<b>Acc</b>	yám	yām	yān	yās
<b>Ins</b>	yéna	yáyā	yébhis	yābhis
<b>Dat</b>	yásmai	[yásyai]	yébhyas	yābhyas
<b>Abl</b>	yásmāt	[yásyās]	[yébhyas]	[yābhyas]
<b>Gen</b>	yásya	yásyās	yésām	yāsām
<b>Loc</b>	yásmin	yásyām	yéṣu	yāsu

The singular and plural neuter endings differ from the masculine only in the nominative/accusative, which are the same for both cases: singular yát, plural yā or yāni. The dual forms for the three genders are given below.

	Dual	Masculine	Neuter	Feminine
<b>Nom, Acc</b>		yā, yaú	yé	yé
<b>Ins, Dat, Abl</b>		yābhyām	[yābhyām]	[yābhyām]
<b>Gen, Loc</b>		yáyos	[yáyos]	yáyos

The relative pronoun introduces a subordinate clause, and if there is a verb in the clause it retains its accent. The clause is however regularly without a verb, the verb 'be' being understood, as in the first two examples below. As in other Indo-European languages the relative pronoun appears in the case



appropriate for its own clause, of which the first example is a straightforward illustration. The relative clause can precede or follow the main clause, as meaning or the craft of the poet dictates.

- vívasvantam huve yáḥ pitā te (X, 14, 5) 'I call on (√hū, huvé) Vivasvant (*accusative*), who (*nominative*) (is) your father' [48].
- yáyor [yáyos] víśvam idám jagat (VIII, 40, 4) '(praise Indra and Agni,) whose (is) all this moving world' [49]
- chardír yéna dāśúṣe yáchatī tmánā (Lesson 2 text) '(we accept the gift) with which by his nature he extends a shield for the worshipper' [50]
- yásmin devā [devās] mánmani samcáranti (X, 12, 8) 'in what thought (*loc sing neuter of mánman* 'thought') the gods unite (*we do not know*)'. Note that the preverb has combined with the verb and lost its accent, as described at the end of section 9; see also 57 and 58 below. [51]
- uraú vā yé antárikṣe mādanti, divó vā yé rocané sánti devāḥ (III, 6, 8) 'either (vā) the gods who rejoice (*from* √mad, mādati) in the spacious atmosphere, or those who are in the sphere of light of heaven (*come with them*)' [52]
- yásya bráhmāṇi sukratū ávāthaḥ (VII, 61, 2) '(to you the sage lifts his thoughts,) whose prayers (bráhmaṇ, *neuter*), O very able pair (su-kratū), you may favour (*subjunctive, from* √av, ávati 'favour')' [53]
- yád [yát] diví cakráthuḥ páyaḥ, ténemām [téna imām] úpa siñcatam (IV, 57, 5) 'that plenty you make in heaven, sprinkle (*imperative, from* √sic, siñcāti 'pour' with preverb úpa) this (earth) with it' [54]
- tám yuñjāthām mánaso yó [yás] jávīyān (I, 183, 1) 'may you two harness (*imperative*) that which is swifter than understanding (*ablative of mánas, neuter*)' [55]

As examples 50, 52 and 55 show, the relative pronoun does not have to stand at the head of its clause, although there are seldom more than a couple of words preceding it.

### 11.1 Use of yát as conjunction.

The neuter singular yát has acquired special use as a conjunction, with three main functions. It can introduce a clause that describes the purpose or result of the main clause, 'so that', as in the first example below, in which case it always follows the main clause. It can expand and explain what has gone before, 'that', as in the second example (taken from the lesson text), when again it always follows the main clause. And it also regularly introduces a temporal clause, 'when', as in the third example, when it may also precede the main clause. Once again, yát does not have to stand at the head of its clause. The verb in every case is accented.

- yásya bráhmāṇi sukratū ávātha, ā yát krátvā ná śarádaḥ pṛṇatīthe (VII, 61, 2) 'whose prayers, O very able pair, you may favour, so that you will fill (*subjunctive*) (his) autumns with capability, as it were (ná)'. The first line is repeated from 53. [56]
- pravācyam śaśvadhā víryam tát, índrasya kárma yád áhiṃ vivṛścát (lesson text) 'That heroic deed is evermore to be celebrated, Indra's act that he cut the snake in pieces' [57]
- dívā cit támaḥ kṛṇvanti, parjányenodavāhéna [parjányena uda-vāhéna], yát pṛthivīm vyundánti (I, 38, 9) '(the storm gods) make darkness (támas, *neuter*) even by day, when, together with Parjanya the water-bearer, they inundate (*from* √ud, unátti 'wet' with preverb ví) the earth' [58]

## 12 The demonstrative pronouns.

### 12.1 sás, sã, tát 'that', eśás, eśã, etát 'this'.

The demonstrative pronoun sás, sã, tát 'that' also supplies the 3rd person of the personal pronoun, 'he, she, it'. It follows the declension of the relative pronoun throughout, as if from a stem tá-, with the important exceptions of the nominative singular masculine and feminine, sás (not \*tás), and sã (not \*tã). Compare Greek ὁ, ἡ, το, Gothic *sa, so, thata*. There is in addition a derivative pronoun, meaning 'this', which declines exactly like sás, sã, tát with prefixed e-, which causes retroflexion of the s: eśás, eśã, etát.

- tvām tasmād [tasmāt] varuṇa pāhi asmān (II, 28, 10) '(if a thief or a wolf would harm us,) do you, O Varuna, protect (*imperative*) us from that' [59]
- tāśya vayām prasavé yāma urvīḥ (lesson text) '(Savitar conducted us,) at his impelling we broad ones go' [60]
- té te deva netar (V, 50, 2) 'those (are) thine, O god the leader' [61]
- téṣām sú śṛṇutaṃ hávam (I, 47, 2) '(they pray to you,) listen well (*dual imperative, from śru, śṛṇóti with particle sú 'well'*) (O two horsemen) to their (*plural*) call' [62]
- etád [etát] váco jaritar māpi mṛṣṭhāḥ (lesson text) 'do not forget this speech, O singer' [63]
- praíté [prá eté] vadantu (X, 94, 1) 'let these speak forth (*imperative, from √vad, vādati with preverb prá*)' [64]

The nominative masculine singular sás occurs twice as often as any other form. Its sandhi is exceptional: the final letter is dropped before all consonants. sás is regularly repeated in the *Rigveda* as a rhetorical device, generally to reiterate the power of a deity. There was an example of this in the first lesson text: sá no dívā sá riśáḥ pātu náktam 'may he protect us day and night from harm': literally, 'he us by day, he from harm may protect by night'. Even when only used once sás 'he' is emphatic, as the inflected verb does away with the need for a first person pronoun; one might translate 'he it is', or, when it concludes an enumeration of qualities, 'being such'.

The neuter singular tát occasionally appears as correlative to yát 'when' meaning 'then', as in the third example below.

- sá gā [gās] avindat só avindat áśvān, sá óṣadhīḥ só apāḥ sá vānāni (I, 103, 5) 'he it was found the cattle, he found the horses, he found the plants, the waters and the woods' [65]
- sá no devāḥ savitā śárma yachatu (Lesson 2 text) 'being such, may divine Savitar extend refuge to us' [66]
- yáj jāyathā [yát jāyathās] apūrvya [...] tát pṛthivīm aprathayaḥ (VIII, 89, 5) 'when you were born, O incomparable one, then you spread out the earth' [67]

## 12.2 ayám, iyám, idám 'this'.

More frequently used than eśás, eśā, etát to mean 'this' is the irregular pronoun ayám, feminine iyám, neuter idám.

	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
<b>Nom</b>	ayám	iyám	imé	imās
<b>Acc</b>	imám	imām	imān	imās
<b>Ins</b>	enā	ayā	ebhís	ābhís
<b>Dat</b>	asmaí	asyaí	ebhyás	ābhyás
<b>Abl</b>	asmāt	asyās	[ebhyás]	[ābhyás]
<b>Gen</b>	asyá	asyās	eśám	āsām
<b>Loc</b>	asmín	asyām	eśú	āsú

The singular and plural neuter endings differ from the masculine only in the nominative/accusative, which are the same for both cases: singular idám, plural imā or imāni. The dual forms for the three genders are given below.

	Dual	Masculine	Neuter	Feminine
<b>Nom, Acc</b>		imā, imaú	imé	imé
<b>Ins, Dat, Abl</b>		ābhyām	[ābhyām]	[ābhyām]
<b>Gen, Loc</b>		ayós	[ayós]	ayós

The pronoun is regularly used to mean 'this here', referring to the home of mankind as opposed to that of the gods. In example 49 the neuter *idám* agreed with *jágat* 'this moving world', but in the first lesson text *idám* occurred alone, *vísвам idám ví caṣṭe* 'he perceives all this (world)', and *jágat* is understood. In the first example below the feminine pronoun also carries this sense: a noun is understood, here perhaps *pṛthivīm* 'earth'. Oblique cases of *ayám*, that is, those other than the nominative and accusative, regularly lose their accent when they refer to a subject that is apparent from the context, as in the final example in this section, where *ayám* is also used simply as equivalent to the personal pronoun.

- *ténemām* [téna imām] *úpa siñcatam* (IV, 57, 5) 'sprinkle this (earth) with it'. Repeated from the second line of 54. [68]
- *śúnāsīrāv* [śúnāsīrau] *imām vācam juṣethām* (IV, 57, 5) 'O Shuna and Sira, enjoy (*imperative, from* *√juṣ*, *juṣáte*) this speech (*acc sing fem of vāc* 'speech'; *compare the related neuter noun vācas in the lesson text*)' [69]
- *túbhyemā* [túbhya imā] *vísvā bhúvanāni yemire* (IX, 86, 30) 'to you all these beings (*neuter*) stretch out' [70] (=5)
- *tvāṣṭāsmāi* [tvāṣṭā asmai] *vájraṃ svaryāṃ tatakṣa* (I, 32, 2) 'Tvashtar fashioned a weapon of sunlight for him' [71]

### 13 The verb.

There is remarkable variety in the ways in which verb forms in early Sanskrit are composed. Grammarians describe four distinct 'systems' to explain how endings can be attached to the verbal root in different ways forming moods, like the imperative and optative, and participles, like those in -ant described in Lesson 2. These four 'systems' are named after four tenses of the verb: the present, the perfect, the aorist and the future. The most important of these systems, even in the earliest text, is the Present System, based on the present tense, whose forms occur more frequently than those of the other three put together.

The familiar names given to the tenses and moods of the verb by western grammarians can be misleading. They are based on parallel formations in other Indo-European languages, but the *meaning* that these parts of the verb convey in Sanskrit is often different. The 'present' tense, as in other languages, is used to convey present time, but the so-called 'imperfect' tense, for example, is the past tense of story-telling (*ahan vṛtrám* 'he struck the demon'), never having the continuous or unfinished sense ('I was running') that it has in English or in Latin. The 'subjunctive' mood, in early Sanskrit, is used much more frequently than the future tense simply to express future time: *ā yát te ghóṣān úttarā yugāni* 'which future generations will resound for you' (lesson text). The name 'present system' is also potentially confusing: while based on the present tense, and forming moods and participles accordingly, it also includes the imperfect tense, and the subjunctive form just quoted. The Present System is given here with capital letters, to distinguish it from the tense of the same name.

#### 13.1 Present System: thematic and athematic conjugations.

Verbs were classified by the ancient grammarians according to how the present tense is formed, a classification that relates only to the Present System. This classification may be simplified into two basic conjugations, thematic and athematic.

The 'thematic' conjugation [I] is characterised by the addition of a connecting *a*, known as the 'thematic' vowel, to the verbal root, to which the endings of the present tense, as given in section 4 of the first lesson, are attached. From the root *√inv* 'set in motion' the third person singular active is *inv-a-ti*, and from *√srj* 'let go', *srj-á-ti*; from *√juṣ* 'enjoy' the third person singular middle is *juṣ-á-te*. Sometimes the root is 'strengthened', that is, it shows gradation of the vowel: *√ruh* 'spring up' *róh-a-ti*; and sometimes a *y* precedes the *a*, the accent then always falling on the root: *√man* 'think' *mán-ya-te*, *√mrṣ* 'forget' *mṛṣ-ya-te*. Before endings beginning with *m* or *v* this vowel becomes long: *srj-ā-mi*, *sác-ā-vahe*.

The 'athematic' conjugation [II] connects the endings with the root differently, and in a variety of ways. Some verbs simply attach them directly to the root: *√pā* 'protect' *pā-ti*, *√as* 'be' *ás-ti*. Others add a nasal and a vowel: *√kr̥* 'make' *kr̥-ńó-ti*, *√gṛ* 'sing' *gṛ-ńā-ti*, *√vr̥* 'choose' *vr̥-ńī-té*. A few verbs insert the nasal into the root: *√bhuj* 'turn to account' *bhuñjáte*.

An important subgroup of athematic verbs was mentioned in the last lesson, in section 7. These verbs 'reduplicate' the root, as in the example given in that lesson:  $\sqrt{d\bar{a}}$  'give' dá-dā-ti. See section 13.2 below for the general rules of reduplication. This subgroup exceptionally drops the n of the ending of the third person plural of the present active voice, giving -ti instead of -nti:  $\sqrt{p\bar{a}}$ , pānti 'they protect', but  $\sqrt{dh\bar{a}}$ , dādhati 'they place'.

There are some general differences between the endings of the thematic [I] and athematic [II] conjugations. In the table of present indicative active and middle endings given in section 4 of the first lesson, for example, alternatives were shown for the middle forms of the second and third persons dual, and the third person plural. These represent the different endings of the two conjugations: -ethe, -ete, -nte [I], -āthe, -āte, -ate [II].

In these lessons a third person singular present form of the verb is given, if possible, at its first occurrence. This serves to distinguish verbs that have the same root, like  $\sqrt{v\bar{r}}$ , vṛṇóti 'hinder', which occurs in this lesson text, and  $\sqrt{v\bar{r}}$ , vṛṇīté 'choose' from the two previous lessons. Many verbs however form their present tense in more than one way, and sometimes in more than one conjugation: from  $\sqrt{i\bar{s}}$  'send', for example, both íṣyati [I] and iṣṇāti [II] are found.

### 13.2 General rules of reduplication.

Reduplication is an ancient phenomenon, occurring in many languages, and it is found in Sanskrit not only in a group of verbs of the Present System, but elsewhere, most importantly in the formation of the perfect. There are certain general rules about how reduplication occurs. The verb repeats the first consonant and vowel, which is usually shortened (sometimes a becomes i). But if the root begins with a sibilant followed by a hard consonant, the latter is reduplicated:  $\sqrt{sth\bar{a}}$  'stand', ta-sthé (a perfect form). Aspirated letters reduplicate as the corresponding unaspirated sound,  $\sqrt{dh\bar{a}}$  'place' dá-dhā-ti; and g and h both reduplicate as j,  $\sqrt{g\bar{a}}$  'go' jí-gā-ti,  $\sqrt{h\bar{a}}$  'leave' já-hā-ti.

### 14 The imperative mood.

Many of the examples given to illustrate the relative and demonstrative pronouns in section 11 have imperative verbs, in both the active (54, 59, 62, 64 and 66) and the middle (55, 69) voice. Both the imperatives in the lesson text were in the middle voice, rámadhvam and juṣásva. Below are examples of both voices in tabular form. Active forms are quoted for  $\sqrt{inv}$ , ínvati 'set in motion', and middle forms for  $\sqrt{juṣ}$ , juṣáte 'enjoy', both verbs of the thematic [I] conjugation.

As in the present tense, athematic [II] verbs, in the 2nd and 3rd persons dual of the middle voice, connect the endings to the root with -ā- not -e-. In addition, again as in the present tense, they drop the -n- from the 3rd person plural of the middle voice. With the exception of the second person dual imperative of  $\sqrt{yuj}$  'yoke, harness', yuñjāthām, an imperative addressed to the Ashvins 'the two horsemen', these forms are uncommon.

There is a further difference between the two conjugations in the imperative that is more frequently encountered. In the thematic conjugation the usual ending of the second person singular active imperative is simply the thematic vowel: bháva! 'be!', but in the second conjugation the usual ending is -dhi or -hi: pāhí 'protect!', stuhí 'praise!', daddhí 'give!', dhehí 'place!', śṛṇudhí or śṛṇuhí 'hear!'. As in the present tense, verbs that reduplicate the root exceptionally drop the -n- in the active third person plural: ínvantu [I] 'let them set in motion', pāntu [II] 'let them protect' but dádatu [II, reduplicating] 'let them give'. All these examples belong to the Present System.

	Active			Middle		
	Singular	Dual	Plural	Singular	Dual	Plural
2	ínva	ínvatam	ínvata, ínvatana	juṣásva	juṣéthām	juṣádhvam
3	ínvatu	ínvatām	ínvantu	juṣátām	juṣétām	juṣántām

The final -a of the 2nd person singular and plural active is regularly long in the *Rigveda* (there are examples of this in the Lesson 5 text).

The verbs  $\sqrt{\text{inv}}$  'set in motion' and  $\sqrt{\text{juṣ}}$  'enjoy' exemplify the difference in meaning that regularly underlies the active and the middle voice. The term used by Sanskrit grammarians for the active voice, literally translated, means 'a word for another' (like 'set in motion'), and, for the middle voice, 'a word for oneself' (like 'enjoy'). Forms of  $\sqrt{\text{inv}}$  are always in the active voice, and of  $\sqrt{\text{juṣ}}$  usually in the middle.

Many verbs are however found in both voices, and often the difference in meaning appears to be slight. In the Lesson 2 text the verb  $\sqrt{\text{rakṣ}}$  'protect' with preverb *abhí* occurs both in the active and in the middle voice: *vratāni devāḥ savitābhī rakṣate* 'divine Savitar guards the holy laws' (verse 4); *tribhīr vratair abhī no rakṣati tmānā* 'by his nature he guards us with the three holy laws' (verse 5). This may simply be poetic variation. But the use of the different voices may also convey a subtle difference in sense: Savitar guards the holy laws for his own sake in verse 4 (*abhī rakṣate*), enabling him to guard us, for our benefit (*abhī rakṣati*), with those same laws in the verse that follows.

There are in addition a few ancient second person singular imperative forms with the ending -si added directly to the root:  $\sqrt{\text{rā}}$  'grant', *rāsi*,  $\sqrt{\text{mad}}$ , 'delight' *mātsi*.

- *tvāṣṭā sudātro ví dadhātu rāyaḥ* (VII, 34, 22) 'may Tvashtar, the good giver (*su-dātra*), lay out riches' [72]
- *tām yuñjāthām mánaso yó jávīyān* (I, 183, 1) 'may you two harness that which is swifter than understanding' [73] (=55)
- *ví uchā [ucha] duhitar divaḥ* (I, 48, 1; V, 79, 3; V, 79, 9) 'shine out, O daughter of heaven' [74] (=45)
- *asmé rayīm viśvāvāraṃ sám inva, asmé viśvāni dráviṇāni dhehi* (V, 4, 7) 'bestow the all-precious (*viśvā-vāra*) treasure on us, lay on us all provisions' [75]
- *prá pinvadhvam iṣáyantiḥ surādhā [surādhās], ā vakṣānāḥ pṛṇādhvam yātā śībham* (III, 33, 12) 'swell forth refreshing, bringing good gifts, fill full the fertile places, travel swiftly' (the poet's concluding blessing to the streams of the lesson text) [76]
- *śúnāsīrāv imāṃ vācam juṣethām, yád diví cakráthuḥ páyaḥ, ténemām úpa siñcatam* (IV, 57, 5) 'O Shuna and Sira, enjoy (*middle*) this speech; that plenty you make in heaven, sprinkle (*active*) this (earth) with it'. The three lines, completing the verse, put together from 54 and 69. [77]
- *tā sūribhyo grṇatē rāsi sumnám* (VI, 4, 8) 'grant those things to the princes (*sūrí, masculine*), favour to the one singing (*dative active participle*)' [78]
- *urú jyótiḥ kṛṇuhi mátsi devān* (IX, 94, 5) 'make a broad light (*jyótis, neuter*), delight the gods' [79]

## 15 Present middle participles, past participles, and future passive participles.

These non-finite verb forms ending in -a follow the declension of other adjectives in -a, as described in section 6 in Lesson 2.

### 15.1 Present middle participles.

The present middle participle in the Present System has the distinguishing suffix -māna for thematic verbs [I] and -āna for athematic verbs [II] in the Present System. Some middle participles are reflexive or passive in sense, as in the last two examples given below, but most often they can be translated simply as if active, as with *pínvamāna* 'swelling' and *ichāmāna* 'desiring' in the lesson text.

- *agnīm vṛṇānā [vṛṇānās] vṛṇate kavíkratum* (V, 11, 4) 'choosing Agni they choose (*NB pl*) the sage-wise (*kaví-kratum*)' [80]
- *abhí ṣyāma [syāma] maható [mahatás] mányamānān* (I, 178, 5) 'may we surpass those thinking themselves (*acc pl*) great' [81]
- *dhībhīr víśvābhiḥ śácya grṇānāḥ [grṇānās]* (X, 104, 3) '(Indra) sung to with all thoughts, with power (*instrumental of śáci, feminine*)' [82]

### 15.2 Past participles.

Adjectives that are in form past participles usually have the suffix -tá, as in the examples from the first lesson, jā́tá 'born', pṛṣṭá 'invoked'. We have also seen past participles as elements of compounds: in the second lesson text dhṛtá-vrata 'firm- (past participle of √dhṛ 'hold fast') -command(ed)', and in this lesson devá-kṛta 'god-made', where the second element is the past participle of √kṛ 'make, do', and the accent has moved to the first element. Some examples of past participles from verbs already encountered are: √juṣ 'enjoy' juṣṭá; √dhā 'place' (irregular) hitá; √iṣ 'long for' iṣṭá; √vas 'shine' uṣṭá, √viś 'enter' viṣṭá. A few roots add a connecting -i-, √rad 'dig' raditá, and a small number form the past participle with the alternative ending -ná: √tud 'urge' tunná. The formation of these participles is independent of the tense system.

### 15.3 Future passive participles.

The formation of this participle is also independent of the tense system. The usual ending of the future passive participle in the *Rigveda* is unaccented -iya, given in grammars as -ya, as in the later language. It corresponds in meaning to the Latin gerundive in -ndus, from which English *referendum* 'to be referred' derives. We have so far encountered three examples: in the second lesson text vārya 'to be chosen' and ādābhya 'not to be deceived'; and in the penultimate verse of this lesson pravācyā 'to be celebrated'. As with present middle participles and past participles, these follow the adjectival declension in -a in all cases: in X, 118, 7 Agni burns ādābhyena śociṣā 'with flame that is not to be deceived'.

An alternative form of the future passive participle made with the ending -tva is regularly juxtaposed with the past participle: abhī paśyati kṛtāni yā ca kārtvā (I, 25, 11) 'he discerns which things are done and which are yet to do'.

## Ancient Sanskrit Online

### Lesson 4

#### Karen Thomson and Jonathan Slocum

Twenty poems in the *Rigveda* are addressed to Ushas, the goddess of the dawn, who is sometimes invoked jointly with her sister, the goddess of night. The lesson text is the last of a group of seven poems, VII, 75-81, all of which are addressed to dawn.

### Reading and Textual Analysis

VII, 75-80 are in triṣṭubh, but the metre of this poem, VII, 81 (597), is more complex, consisting of verses in the bṛhatī metre, lines of 8, 8, 12, and 8 syllables, alternating with satobṛhatī, lines of 12, 8, 12, and 8 syllables. As in the Lesson 2 text the poet makes linguistic play on dawn's name, uṣás. The verb from which it derives is √vas, uchāti 'shine', and a feminine present participle of the verb, uchāntī 'shining', describes her in verses 1 & 4. The sun's usrīyās 'shining beams' that accompany dawn's vi-ús 'brightening' are described in the second verse, and the poet concludes with a radiant metaphor, the wish that dawn should 'shine misfortunes away'. This last line, together with the last line of the first verse, is repeated from a poem to dawn in Book I: vísvam asyā nānāma cákṣase jágaj, jyótiṣ kṛṇoti sūnārī, ápa dvéṣo maghónī duhitā divá, uṣā uchad ápa srídhaḥ 'all the moving world pays reverence to the sight of her; the fair lady makes the light. Let dawn, the gracious daughter of heaven, shine away hatred, shine misfortunes away' (I, 48, 8).

práty u adarśi āyatī  
uchāntī duhitā diváḥ  
ápo máhi vyayati cákṣase támō  
jyótiṣ kṛṇoti sūnārī

- u -- particle; <u> and, now -- **now**
- prāti adarśi -- verb; 3rd person singular passive aorist of <√dṛś> see, appear + preverb; <prāti> against -- **she has come into view** # The present forms of √dṛś are understood to be supplied by another root, √páś, páśyati 'see'.

- āyatī -- participle; nominative singular feminine present active participle of <√i, éti> go + preverb; <ā> (intensifies or reverses meaning) -- **approaching**
- uchántī -- participle; nominative singular feminine present active participle of <√vas, uchāti> shine -- **shining**
- duhitā -- noun; nominative singular feminine of <duhitṛ> daughter -- **the daughter**
- divás -- noun; genitive singular masculine of <dyú, dív> sky, heaven, day -- **of heaven**
- máhi -- adjective; accusative singular neuter of <máh> great -- **the great** # In the early language there are a number of related adjectives meaning 'great' from a basic stem máh-; how these should be classified is debated.
- ápa vyayati -- verb; 3rd person singular active present of <√vyā, vyáyati> cover + preverb; <ápa> away -- **she draws away**
- cákṣase -- noun; dative singular neuter of <cákṣas> seeing, sight -- **for sight**
- támas -- noun; accusative singular neuter of <támas> darkness -- **the darkness**
- jyótis -- noun; accusative singular neuter of <jyótis> light -- **the light**
- kṛṇoti -- verb; 3rd person singular active present of <√kṛ, kṛṇóti> do, make -- **she makes**
- sūnārī -- noun; nominative singular feminine of <sūnārī> fair lady -- **the fair lady**

úd usríyāḥ sṛjate sūriyaḥ sácāṃ  
 udyán nákṣatram arcivát  
 távéd uṣo viúṣi sūriyasya ca  
 sám bhakténa gamemahi

- usríyās -- noun; accusative plural feminine of <usríyā> beam -- **beams**
- út sṛjate -- verb; 3rd person singular middle present of <√sṛj, sṛjāti> let go + preverb; <út> up -- **sends up**
- sūryas -- noun; nominative singular masculine of <sūrya> sun -- **the sun**
- sácā -- adverb; <sácā> at the same time -- **at the same time**
- udyát -- participle; nominative singular neuter present active participle of <√i, éti> go + preverb; <út> up -- **rising** # Compare the feminine of this participle in the first verse, with a different preverb.
- nákṣatram -- noun; nominative singular neuter of <nákṣatra> star -- **the star**
- arcivát -- adjective; nominative singular neuter of <arcivánt> possessing rays, flaming -- **flaming**
- táva -- personal pronoun; genitive singular of <tvám> you -- **your**
- ít -- emphatic particle; <ít> indeed, just -- **own** # Stresses the previous word, here 'your'.
- uṣas -- noun; vocative singular feminine of <uṣás> dawn -- **O dawn**
- vyúṣi -- noun; locative singular feminine of <vyúṣ> brightening -- **at the brightening** # The word is made up of the preverb ví and -uṣ, from the root vas, uchāti 'shine', like dawn's name, uṣás.
- sūriyasya -- noun; genitive singular masculine of <sūrya> sun -- **of the sun**
- ca -- conjunction; <ca> and -- **and**
- bhakténa -- noun; instrumental singular of <bhaktá> what is apportioned -- **with our share** # The exact meaning is uncertain. In form bhaktá is the past participle of √bhaj, bhájati 'apportion, share', which occurs in the *Rigveda* only twice, here and at I, 127, 5, where it is adjectival: Agni's undying fires are described as seeking out ávas 'help' that is both bhaktá and ábhakta.
- sám gamemahi -- verb; 1st person plural middle aorist optative of <√gam, gáchati> go + preverb; <sám> together -- **may we partake of** # sám + √gam 'partake of' takes the instrumental.

práti tvā duhitar diva  
 úṣo jīrā abhutsmahi  
 yā váhasi purú spārhám vananvati  
 rátnaṃ ná dāśúṣe máyaḥ

- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- duhitar -- noun; vocative singular feminine of <duhitṛ> daughter -- **O daughter**
- divas -- noun; genitive singular masculine of <dyú, dív> sky, heaven, day -- **of heaven** # Unaccented as forming part of the vocative, 'O daughter of heaven', within the sentence.

- úṣas -- noun; vocative singular feminine of <uṣás> dawn -- **O dawn**
- jīrās -- adjective; nominative plural masculine of <jīrá> eager -- **eager**
- prāti abhutsmaḥi -- verb; 1st person plural middle sigmatic aorist of <√budh, bódhati> wake, observe + preverb; <prāti> against -- **we have wakened to meet**
- yā -- relative pronoun; nominative singular feminine of <yás, yā, yát> who, which -- **who**
- váhasi -- verb; 2nd person singular active present of <√vah, váhati> conduct, bring -- **brings**
- purú -- adjective; accusative singular neuter of <purú> much, many -- **much**
- spārhám -- adjective; accusative singular neuter of <spārhá> desirable -- **that is desirable**
- vananvati -- noun; vocative singular feminine of <vánanvant> lovely -- **O lovely one**
- rátnam -- noun; accusative singular neuter of <rátna> treasure -- **treasure**
- ná -- particle; <ná> like -- **like** # Compare ná 'not', which occurred in the first verse of the Lesson 3 text.
- dāśúṣe -- noun; dative singular masculine of <dāśvāms> the one worshipping -- **for the worshipper** # In form a perfect participle (see section 27.1 in Lesson 6), regularly used as a noun.
- máyas -- noun; accusative singular neuter of <máyas> happiness -- **happiness**

uchántī yā kṛṇóṣi maṃhánā mahi  
 prakhyái devī súvar dṛśé  
 tásyās te ratnabhāḥja īmahe vayám  
 syāma mātúr ná sūnávaḥ

- uchántī -- participle; nominative singular feminine present active participle of <√vas, uchāti> shine -- **shining**
- yā -- relative pronoun; nominative singular feminine of <yás, yā, yát> who, which -- **who**
- kṛṇóṣi -- verb; 2nd person singular active present of <√kṛ, kṛṇóti> do, make -- **you make**
- maṃhánā -- adverb; <maṃhánā> assuredly -- **assuredly**
- mahi -- adjective; vocative singular feminine of <máh> great -- **great**
- prakhyái -- infinitive; dative infinitive of <√khyā> look upon + preverb; <prá> forth -- **to be gazed upon** # This verb, like √dṛś, has no present forms in the *Rigveda*. As with vártave in the first verse of the Lesson 3 text, the dative infinitives in this line have a passive sense.
- devī -- noun; vocative singular feminine of <devī> divine, goddess -- **O goddess**
- svār -- noun; accusative singular neuter of <svār> sunlight, heaven -- **the sunlight**
- dṛśé -- infinitive; dative infinitive of <√dṛś> see, appear -- **to be seen**
- tásyās -- demonstrative pronoun; genitive singular feminine of <sás, sá, tát> that; he, she, it -- **her**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **you**
- ratnabhāḥjas -- adjective; genitive singular feminine of <ratnabhāj> dispensing treasure -- **dispensing treasure** # The second element, 'dispensing', comes from the root √bhaj; compare the past participle bhaktá in verse 2.
- īmahe -- verb; 3rd person plural middle present of <√yā, yāti> approach with longing, solicit -- **we approach with longing** # Considered to be a separate root from √yā, yāti 'go, travel' in the third verse of the Lesson 3 text.
- vayám -- personal pronoun; nominative of <vayám> we -- **we**
- syāma -- verb; 1st person plural active optative of <√as, ásti> be -- **may we be**
- mātúr -- noun; genitive singular feminine of <mātṛ> mother -- **of the mother**
- ná -- particle; <ná> like -- **like** # Compare ná 'not', which occurred in the first verse of the Lesson 3 text.
- sūnávas -- noun; nominative plural masculine of <sūnú> son -- **sons**

tác citráṃ rādhā ā bhara  
 úṣo yád dīrgháśrúttamam  
 yát te divo duhitar martabhójanam  
 tát rāsva bhunájāmahai

- tát -- demonstrative pronoun; accusative singular neuter of <sás, sá, tát> that; he, she, it -- **that** # Note that with sandhi tát followed by a word beginning with n becomes tán.



- citráṃ -- adjective; accusative singular neuter of <citrá> bright, radiant -- **radiant**
- rādhā -- noun; accusative singular neuter of <rādhā> favour, gift -- **favour**
- ā bhara -- verb; 2nd person singular active imperative of <√bhṛ, bhāratī> bring, bear + preverb; <ā> (intensifies or reverses meaning) -- **bring hither**
- ūṣās -- noun; vocative singular feminine of <uṣās> dawn -- **O dawn**
- yāt -- relative pronoun; nominative singular neuter of <yās, yā, yāt> who, which -- **which**
- dīrghaśrūtām -- adjective; nominative singular neuter of <dīrghaśrūta> most widely known, famed -- **most famed**
- yāt -- relative pronoun; nominative singular neuter of <yās, yā, yāt> who, which -- **which**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvām> you -- **your**
- divas -- noun; genitive singular masculine of <dyú, dív> sky, heaven, day -- **of heaven** # Unaccented as forming part of the vocative, 'O daughter of heaven', within the sentence.
- duhitar -- noun; vocative singular feminine of <duhitṛ> daughter -- **O daughter**
- martabhójanam -- noun; nominative singular neuter of <martabhójana> mortal sustenance -- **mortal sustenance**
- tát -- demonstrative pronoun; accusative singular neuter of <sās, sā, tát> that; he, she, it -- **that** # Note that with sandhi tát followed by a word beginning with n becomes tán.
- rāsva -- verb; 2nd person singular middle aorist imperative of <√rā> grant -- **grant**
- bhunājāmahai -- verb; 1st person plural middle subjunctive of <√bhuj, bhuñjāte> turn to account -- **may we turn to account** # Accented as first word in the (grammatical) sentence.

śrávaḥ sūrībhyo amṛtaṃ vasutvanāṃ  
vājāṃ asmābhyam gómataḥ  
codayitrī maghónaḥ sūnṛtāvati  
uṣā uchad āpa srīdhaḥ

- śrávas -- noun; accusative singular neuter of <śrávas> fame -- **fame**
- sūrībhyas -- noun; dative plural masculine of <sūrī> prince -- **to princes**
- amṛtaṃ -- adjective; accusative singular neuter of <amṛta> immortal, undying -- **undying**
- vasutvanāṃ -- noun; accusative singular neuter of <vasutvanā> prosperity -- **prosperity**
- vājāṃ -- noun; accusative plural masculine of <vāja> power, strength -- **strength**
- asmābhyam -- personal pronoun; dative of <vayām> we -- **to us**
- gómataḥ -- adjective; accusative plural masculine of <gómanta> consisting of cattle -- **in cattle**
- codayitrī -- noun; nominative singular feminine of <codayitrī> rouser -- **rouser**
- maghónas -- adjective; genitive singular masculine of <maghāvan> gracious -- **of the gracious** # The declension is irregular (see section 22 in the next lesson).
- sūnṛtāvati -- adjective; nominative singular feminine of <sūnṛtāvanta> *possessing joy, joyous* -- **the joyous one**
- uṣās -- noun; nominative singular feminine of <uṣās> dawn -- **dawn**
- āpa uchad -- verb; 3rd person singular active injunctive of <√vas, uchāti> shine + preverb; <āpa> away -- **let her shine away**
- srīdhas -- noun; accusative plural feminine of <srīdha> failure, misfortune -- **misfortunes**

## Lesson Text

prāty u adarśi āyatī  
uchāntī duhitā divāḥ  
āpo māhi vyayati cākṣase tāmo  
jyōtiṣ kṛṇoti sūnārī

úd usrīyāḥ sṛjate sūriyaḥ sácāṃ  
udyān nākṣatram arcivāt  
tāvéd uṣo viūṣi sūriyasya ca  
sám bhakténa gamemahi

prāti tvā duhitar diva  
úṣo jīrā abhutsmaḥi  
yā váhasi purú spārhāṃ vananvati  
rātnaṃ ná dāśúṣe máyaḥ

uchánti yā kṛṇóṣi maṃhánā mahi  
prakhyaí devi súvar dṛśé  
tāsyās te ratnabhāja imahe vayāṃ  
syāma mātúr ná sūnávaḥ

tác citráṃ rādha ā bhara  
úṣo yád dīrghaśrúttamam  
yát te divo duhitar martabhójanaṃ  
tád rāsva bhunájāmahai

śrávaḥ sūrībhyo amṛtaṃ vasutvanāṃ  
vājāṃ asmábhyaṃ gómataḥ  
codayitrī maghónaḥ sūnṛtāvātī  
uṣā uchad ápa sṛídhaḥ

## Translation

Now she has come into view, approaching,  
Shining, the daughter of heaven.  
She draws away, for sight, the great darkness,  
The fair lady makes the light.

The sun, at the same time, sends up beams,  
Rising, a flaming star.  
At your own brightening, O dawn, and the sun's,  
May we partake of our share.

You, O daughter of heaven,  
We have wakened eager to meet, O dawn.  
Who brings much that is desirable, O lovely one,  
Happiness, like treasure, to the worshipper.

You who, shining, assuredly, O great goddess,  
Makes the sunlight to be gazed on, seen;  
We approach you with longing, may we be  
Like her sons, of the mother dispensing treasure.

Bring hither that radiant favour,  
O dawn, which is most famed.  
That mortal sustenance of yours, O daughter of heaven,  
Grant; may we turn it to account.

Fame to princes, undying prosperity,  
Strength in cattle to us,  
Rouser of the gracious, may the joyous one,  
Dawn, shine misfortunes away.

## Grammar

### 16 Stems in -as, -is, and -us.

#### 16.1 Stems in -as.

There are a number of stems in -as, accented on the first syllable and of neuter gender, most of which are abstract nouns. Many of these have been encountered in previous lessons: sáhas 'might', áṃhas 'trouble',

ávas 'help', páyas 'plenty', vācas 'speech', námas 'honour', mánas 'understanding, spirit', dvēṣas 'enmity'; and in this lesson text cákṣas 'sight', śrávas 'fame', máyas 'happiness' and and rādhās 'favour'. In addition, támas 'darkness' and rájas 'airy space', words with a semi-concrete sense, also belong to this group. The forms that would occur if made from mánas 'understanding, spirit' are given to show the declension.

	Singular	Plural
<b>Nom, Acc, Voc</b>	mánas	mánāṃsi
<b>Ins</b>	mánasā	mánobhis
<b>Dat</b>	mánase	mánobhyas
<b>Abl</b>	mánasas	mánobhyas
<b>Gen</b>	mánasas	mánasām
<b>Loc</b>	mánasi	mánassu

Plural forms other than the nominative, accusative and instrumental are of infrequent occurrence, as are dual forms; the dual nominative/accusative/vocative would be mánasī.

Some of these abstract nouns shade into a more concrete sense in some passages: ā na índro yātu ácha [...] ávase rādhase ca (IV, 20, 2) 'may Indra come towards us, for help and for favour' [83], tvāṃ dātā prathamó rādhāsām asi (VIII, 90, 2) 'you are the first giver of gifts' [84]; dádhanās [dádhanās] cákṣasi priyám (IX, 17, 6) '(the poets) placing the beloved in sight' [85], távedāṃ [táva idám] víśvaṃ [...] yát páśyasi cákṣasā sūryasya (VII, 98, 6) 'all this (is) yours, which you see with the eye of the sun' [86]; enā vayám páyasā pínvamānāḥ (Lesson 3 text) 'in this way we, swelling with plenty' [87], páyo góṣu ádadhā [ádadhās] óṣadhīṣu (X, 73, 9) 'you placed fruitfulness in cattle, in plants (milk, sap)' [88].

The adjectives belonging to this declension are chiefly compounds, like mādhu-vacas 'sweetly speaking', devā-śrávas 'having divine renown', and prá-cetas 'mindful' from the first verse of the Lesson 2 text, which when neuter inflect as above. The compounded su-mánas 'well-disposed' is given below to show the nominative, accusative and vocative masculine and feminine endings. The endings of the oblique cases are the same for all three genders.

Masculine/Feminine	Singular	Dual	Plural
<b>Nom</b>	sumánās	sumánasā	sumánasas
<b>Acc</b>	sumánasam	sumánasā	sumánasas
<b>Voc</b>	súmanas	súmanasā	súmanasas

A few of the neuter nouns have parallel adjectives, distinguished by a shift in accent: ápas 'work' apás 'active', yáśas 'glory' yaśás 'glorious'.

The feminine uśás 'dawn', if it belongs in this group, is very irregular, not only in gender and accent, but also in optionally lengthening the second syllable in some forms of the nominative, vocative and accusative.

## 16.2 Stems in -is and -us.

These stems, fewer in number, are also chiefly neuter, and their inflection is similar to that of the stems in -as, although the final s becomes ṣ before vowel endings, and changes to r, not o, before the bh of the instrumental, dative and ablative plural endings: mánas, mánobhis, vápus 'marvel, marvellous', vápurbhis. Three nouns with stems in -is have been encountered so far: chardís 'protection, shield' in the Lesson 2 text, jyótis 'light' in this lesson, and śócís 'flame' in the example quoted at the end of the last lesson, ádābhyena śócīṣā (X, 118, 7) 'with flame that is not to be deceived'. Another noun in this group, neuter arcís 'ray (of light)', appears slightly more frequently than masculine arcí, with the same meaning. There is a similar parallel with mánu 'man' and mánus, like mánu in this instance necessarily of masculine gender.

- chardír [chardís] yéna dāśúṣe yáchatī tmānā (Lesson 2 text) 'with which by his nature he extends a shield for the worshipper' [89]
- út sūryaṃ nayatho [nayathas] jyótiṣā sahā (VI, 72, 2) 'you two lead up the sun together with the light' [90]
- tād ékaṃ, devānāṃ śréṣṭhaṃ vāpuṣāṃ apaśyam (V, 62, 1) 'I saw that one, the finest of the marvels of the gods' [91]
- út sūryo bṛhád arcīṃṣi aśret (VII, 62, 1) 'the sun has shed rays up on high (*the neuter bṛhát used adverbially*)' [92]

## 17 Secondary nominal formation.

### 17.1 Secondary stems in -a, -ya, and -tvá.

Sanskrit has a remarkable facility for elaborating new words out of existing ones, like building blocks. Secondary formations, or derivatives, are made by adding suffixes to existing words to form new ones. Two common suffixes used in this way are -a and -ya (usually to be read -iya), often used to make adjectives from nouns; from the neuter vāpuṣ mentioned in the previous section both the adjectives vāpuṣa and vāpuṣyā (vāpuṣīya) are formed. The first vowel may be strengthened in such derivative formations. The initial word of the first lesson text was an example: vaiśvānarā 'for all men' is a secondary formation from the compound viśvānara, as the strengthening of the i of the first element to ai indicates. The adjective pāṛthiva 'earthly' in the third verse of the Lesson 2 text occurred alongside divyā 'heavenly', and these two words are secondary formations from pṛthivī 'earth' and dív 'heaven, sky', the first with strengthened vowel. The secondary formation daívyā 'divine' from example 36 in Lesson 2, daívyāni vratāni 'divine laws', is probably made from devā 'god, divine'; but devā itself has the form of a secondary formation of dív.

Another productive suffix is -tvá, added to nouns or adjectives to express the sense conveyed by English '-ness'. The neuter nouns mahi-tvá 'greatness, majesty', deva-tvá 'divinity', and amṛta-tvá 'immortality' appear frequently, but the regular way in which the suffix is applied permits nonce formations: bhrātṛ-tvá occurs three times, but the feminine equivalent only once: nāhām [ná ahām] veda bhrātṛtvám nó [ná u] svasṛtvám (X, 108, 10) 'I know neither brotherhood nor sisterhood' [93].

### 17.2 Secondary stems in -vant and -mant.

The suffixes -vant and -mant both have the sense 'possessing, consisting of'. Of the two -vant is found more frequently, as in this lesson text: arcivánt in verse 2 (possessing arcí 'ray', rather than arcís), the feminine of vānavant in verse 3, vānavatī (of debated meaning as \*vanan does not occur), and sūñtāvātī, feminine of sūñtāvānt 'joyous' (possessing sūñtā 'joy') in the last verse. The suffix -mant is also found in the last verse, in the word gómānt 'consisting of cattle (gó)'. These forms decline like the present active participles in -ant described in section 7 of Lesson 2, with the exception of the vowel of the suffix in the nominative singular masculine, which is lengthened to ā (the vocative ending is -vas). Like present active participles they form their feminine in -ī; see below.

- samudrād ūrmír mādhumāñ [mādhumān] úd ārat (IV, 58, 1) 'from the sea the wave (ūrmí, *masculine*) of sweetness (consisting of mādhu) has arisen' [94]
- prá parjānyam īrayā [īraya] vṛṣṭimāntam (X, 98, 8) 'lead forth (*causative imperative* of īr, īrte 'move' *with preverb* prá 'forth') Parjanya bearing rain (possessing vṛṣṭi)' [95]
- dākṣiṇāvanto amṛtam bhajante (I, 125, 6) 'the generous (possessing dākṣiṇā) share (√bhaj, bhájate) immortality' [96]
- utédānīm [utā idānīm] bhágavantaḥ syāma (VII, 41, 4) 'and may we now be fortunate (possessing bhága)' [97]
- páyasvatīṃ [páyasvatī] óṣadhayaḥ, páyasvan [páyasvat] māmakāṃ vácaḥ (X, 17, 14) 'the plants (*feminine*) are fruitful (possessing páyas), my speech (*neuter*) is fruitful' [98]

### 17.3 Secondary feminine stems in -ī.

The suffix -ī is used to form the feminine of a large number of masculine stems, including the present participles in -ant and agent nouns in -tr, as mentioned in Lesson 2, and the possessive stems in -vant and -mant described above. The n of the possessive suffix, as the examples from the lesson text and number 98 above show, is dropped before the additional feminine suffix. Feminine participles of second conjugation verbs also drop the n: āyatī [ā-yatī] 'approaching' (masculine ā-yánt) in the first verse of the lesson text is from the second conjugation verb √i, but √vas, which forms the participle uchānti 'shining' (masculine uchánt) in verses 1 & 4, belongs to the first conjugation.

A feminine agent noun, codayitrī 'rouser' (the masculine would be \*codayitṛ), occurs in the last verse of the lesson text; others are jānitṛī 'female parent' (masculine janitṛ or jānitṛ), avitrī 'female helper' (avitṛ), and netrī 'female leader, guide' (netṛ).

The suffix -ī also forms the feminines of a number of stems in -a, like sūnārī in the first verse of the lesson text, masculine sūnāra, devī 'divine, goddess', masculine devā, and vāpuṣī, the feminine of the derivative adjective vāpuṣa mentioned at the beginning of this section. It can similarly be used to form the feminine of stems in -u, like urū 'broad, wide', feminine urvī, as in the Lesson 3 text: tāsya vayām prasavē yāma urvīḥ [urvīs] 'at his impelling we broad ones go', and purū 'much, many', feminine pūrvī. The feminine of pṛthū, also 'broad', pṛthvī, was used to describe the earth, and developed into the feminine noun pṛthvī or, more usually, pṛthivī 'earth' (urvī is also occasionally used with this meaning). Stems in -i however do not form their feminine in this way. As described in section 3, the feminine endings of the -i stems are generally the same as the masculine endings.

Also belonging to this secondary declension are a few independent feminine nouns, like śacī 'might' (see example 82 above, śacyā) and rātrī 'night'. These are the forms that would occur if made from devī 'goddess'.

	Singular	Plural
<b>Nom</b>	devī	devīs
<b>Acc</b>	devīm	devīs
<b>Ins</b>	devyā	devībhis
<b>Dat</b>	devyaī	devībhyas
<b>Abl</b>	devyās	devībhyas
<b>Gen</b>	devyās	devīnām
<b>Loc</b>	devyām	devīṣu
<b>Voc</b>	dēvi	dévīs

- prabodhāyantī suvitāya devī (IV, 14, 3) 'the goddess (dawn) awakening (*causative participle*) for well-being (suvitā, *neuter*)' [99]
- bhāsvatī netrī sūnṛtānām (I, 92, 7; I, 113, 4) 'She (dawn,) possessing light (bhāś, *neuter* 'light' with *suffix -vant, feminine -vatī*), leader of joys (sūnṛtā; *compare sūnṛtāvātī in the lesson text*)' [100]
- hvāyāmi rātrīm jāgato nivésanīm (I, 35, 1) 'I call upon (√hvā, hvāyati, *a secondary form of √hū*) night, the source of rest (*feminine of nivésana, see the last verse of the Lesson 2 text*) of the moving world' [101]
- pṛṣṭó diví pṛṣṭó agnīḥ pṛthivyām (Lesson 1 text) 'Agni invoked in heaven, invoked on earth' [102]
- tistró dívaḥ pṛthivís tistrá invati (Lesson 2 text) 'he gives motion to the three heavens, the three earths' [103]
- rātryāś [rātryās] cid ándho áti deva paśyasi (I, 94, 7) 'O god (Agni), you see even beyond the darkness (ándhas, *neuter*) of night' [104]

Dual forms, particularly the nominative, accusative and vocative, occur frequently, referring to pairs of female deified bodies, like ródasī 'the two worlds'.

	Dual
<b>Nom, Acc</b>	devī

<b>Dat, Abl</b>	devībhyām
<b>Gen, Loc</b>	devyós
<b>Voc</b>	dévī

- asyá me dyāvāpṛthivī [...] bhūtām avitrī vācasah (II, 32, 1) 'O heaven-and-earth, be helpers of this my speech' [105]
- huvé devānām ávasā jánitṛī (I, 185, 6) 'I call upon the two parents (*female, referring to heaven and earth*) with the help of the gods' [106]
- yásya śrávo ródasī antár urvī (VII, 18, 24) 'whose fame (is) between the two wide worlds' [107]

## 18 The imperfect.

The imperfect is the past tense of story-telling, and belongs to the Present System. It is characterised by a prefixed augment a-, like the Greek augment ε-, which always carries the accent if the verb is accented. The following table gives the endings of the imperfect tense.

The alternative second and third person plural active endings -tana and -ur are found in some verbs of the athematic conjugation. The ending -i of the first person singular middle combines with the -a- of the thematic conjugation to give -e.

	Active			Middle		
	Singular	Dual	Plural	Singular	Dual	Plural
1	-am	-va	-ma	-i	-vahi	-mahi
2	-s	-tam	-ta, -tana	-thās	-ethām (I), -āthām (II)	-dhvam
3	-t	-tām	-an, -ur	-ta	-etām (I), -ātām (II)	-anta (I), -ata (II)

The imperfect tense is described as belonging to the Present System because the stem of the verb, the part that follows the augment and precedes the endings as given in the table, corresponds to the stem of the present tense. So, from the thematic conjugation, √juṣ, juṣá-te 'he enjoys', á-juṣa-ta 'he enjoyed'; √ruh, róha-ti 'it springs up' á-roha-t 'it sprang up'; √man, mánya-te 'he thinks', á-manya-nta 'they thought'; from the athematic conjugation √as, ás-ti 'he is', ā[á+a]s-am 'I was'; √kṛ, kṛnó-ti 'he makes', á-kṛno-ta 'you made'; √dā, dádā-ti 'he gives', á-dadā-s 'you (singular) gave'.

The phonology of Sanskrit does not permit more than one consonant at the end of a word, and when this might result the second consonant is dropped. As the endings of the 2nd and 3rd person singular imperfect are simply the consonants s and t, without a union vowel, the ending may therefore disappear. In the Lesson 3 text, for example, ápāhan [ápa ahan] 'he struck away' occurs for the phonologically impossible ápa \*ahant.

In the third lesson text the streams told the story of their release from the demon using a series of 3rd person singular imperfects: áradat 'he dug' (present rádati), áhan 'he struck' (present hánti), ánayat 'he led' (present náyati). In the next verse, where the imperfect occurs with the preverb ví, the augment is omitted, as the narrative tense has become clear: vi-vṛścát 'he cut in pieces' (present vṛścáti).

- sóṣām [sás uṣām] avindat sá svàḥ [svàḥ] só agnīm (X, 68, 9) 'he it was found (*from* √vid, vindáti) the dawn, the sunlight, the fire' [108]
- páyo gōṣu ádadhā [ádadhās] óṣadhīṣu (X, 73, 9) 'you placed fruitfulness in cattle, in plants' [109] (=88)
- tát savitā vo amṛtatvām āsuvat [ā asuvat] (I, 110, 3) 'then Savitar generated immortality for you' [110]
- áprathatam pṛthivīm mātāraṃ ví (VI, 72, 2) 'you two spread out mother earth' [111] (=42)
- suksétraḥ kṛṇvan [sukṣétra kṛṇvan] ánayanta síndhūn [...] ápo hí eṣām ájuṣanta devāḥ (IV, 33, 7, 9) 'they made good fields (kṣétra, *neuter*), they led the rivers... for the gods delighted in their work' [112]

- yáj jāyathā [yát jāyathās] apūrvya [...] tát pṛthivīm aprathayaḥ (VIII, 89, 5) 'when you were born (*imperfect without augment*), O incomparable one, then you spread out (*causative*) the earth' [113] (=67)

## 19 The subjunctive mood.

The meaning of the subjunctive lies somewhere between that of the optative, the mood of wishing, and the imperative, the mood of command. It shows greater confidence in the future outcome than the optative, and is frequently used simply to express future time in the *Rigveda*. The endings of the subjunctive are attached to the stem with an added a or ā. Where this union vowel may be either long or short a is given in square brackets in the table.

	Active			Middle		
	Singular	Dual	Plural	Singular	Dual	Plural
1	-āni, ā	-āva	-āma	-ai	-āvahai	-āmahai, -āmahe
2	-[a]si, -[a]s	-[a]thas	-[a]tha	-[a]se	-aithe	-[a]dhve, -[a]dhvai
3	-[a]ti, -[a]t	-[a]tas	-[a]n	-[a]te	-aite	-anta, -ante

The subjunctive is formed in more than one system, but the examples below belong to the Present System.

- yát te divo duhitar martabhójanaṃ, tád rāsva bhunájāmahai (lesson text) 'that mortal sustenance of yours, O daughter of heaven, grant; may we turn it to account' [114]
- yás túbhyaṃ dāśān [dāśāt] ná tám āmho aśnavat (II, 23, 4) 'he who will worship (*from* √dāś, dāśati) you, may distress not reach (*from* √amś, aśnóti) him' [115]
- yásya bráhmāṇi sukratū ávātha [ávāthas], ā yát krátvā ná śarādaḥ pṛṇaithe (VII, 61, 2) 'whose prayers, O very able pair, you may favour, so that you will fill (his) autumns with capability, as it were' [116] (=56)
- tvāṃ nakṣanta no gíraḥ (VIII, 92, 27) 'let our songs reach you' [117] (=4)

## 20 Word order in the sentence.

As we saw in section 2 of the first lesson, in Sanskrit the object usually precedes the verb in the sentence, unlike in English. All the examples given in that grammar section followed this order. Sanskrit is described therefore as an Object Verb (OV) language; modern English is a Verb Object (VO) language. An example of a textbook sentence in an OV language appeared in section 8 of the second lesson: tvāṣṭā duhitré vahatūṃ kṛṇoti (X, 17, 1), literally, 'Tvashtar for the daughter a bridal arranges' (44). The subject begins the sentence, the verb is at the end, the object, 'a bridal', immediately precedes the verb and the indirect object 'for the daughter' precedes the object.

The order of words in a Rigvedic sentence is however far from invariable. It is quite usual for a verb in the imperative mood to begin the sentence, giving it emphasis, as in the Lesson 3 text: rāmadhvam me vácasa somyāya 'rest for my inspired speech'. In two examples given to illustrate the use of participles, the first person plural form of the optative, the mood of wishing, began the sentence: páśyema nú sūryam uccárantam (VI, 52, 5 & X, 59, 4) 'now we would see the sun rising' (33); abhí śyāma maható mányamānān (I, 178, 5) 'may we surpass those thinking themselves great' (81). And we have seen a number of other sentences where a straightforward tense form precedes the object: sácethe aśvinoṣásam [aśvinā uṣásam] (VII, 5, 2) 'you accompany, O Ashvins, the dawn' (26); áprathatam pṛthivīm mātáraṃ ví (VI, 72, 2) 'you two spread out mother earth' (42 & 111).

The *Rigveda* is poetry, and there are frequently poetic reasons for the variety in word order. The following three lines from the grammar sections of the third lesson demonstrate a form of chiasmus, both OV and VO word order being used by the poet; in each case OV comes first. tā sūrībhyo gṛṇatē rāsi sumnám (VI, 4, 8) 'those things to princes, to the singer grant favour' (78); urú jyótiḥ kṛṇuhi mátsi devān (IX, 94, 5) 'a broad light make, delight the gods' (79); agníṃ vṛṇānā vṛṇate kavíkratum (V, 11, 4) 'Agni choosing, they choose the sage-wise' (80).

A distinguishing characteristic of an OV language is that the genitive regularly precedes the subject to which it belongs, as in the description of Savitar in the second lesson text: *divó dhartā bhúvanasya prajāpatiḥ* 'of heaven supporter, of existence creature-lord'. The grammar sections have shown a number of examples of this: *devānāṃ sumataú syāma* (VII, 41, 4) 'of gods in the favour may we be' (8); *apām ūrmīm sacate* (IX, 86, 8) 'of waters the wave he accompanies' (19); *bhúvanasya rājā* (IX, 97, 40) 'of existence the king' (32); *devānāṃ ávasā* (I, 185, 6) 'of the gods with help' (106). But this word order can also be varied when the sense requires it, as in the first verse of II, 32 when the poet appeals to the gods to inspire him: *bhūtām avitrī vácasaḥ* 'be helpers of the speech' (105).

The adjective, in OV languages, like the dependent genitive, stands naturally before the noun it describes. In VO languages the adjective usually follows, as in French 'carte blanche', 'Le Bateau Ivre'. English, despite now being a VO language, still maintains an earlier word order: 'white feather', 'The Cruel Sea'. In French too examples of this survive: 'mauvaise honte', 'Grande-Bretagne'. In the *Rigveda* the adjective usually precedes the noun: *citrām rādhah* 'radiant gift' (this lesson text, verse 5), *úttarā yugāni* 'future generations' (the last verse of the Lesson 3 text), and from section 16.2 in this lesson, *ádābhyena śociṣā* 'with not to be deceived flame'. But we have also seen instances where the adjective follows: *vājraṃ svaryām* 'a weapon of sunlight (*svār* 'sunlight' with secondary suffix -ya)' (71); *rayīm viśvāvāraṃ sam inva* 'treasure all-precious bestow' (75). In these passages this inverted word order is perhaps more poetic, as it is in English.

## Ancient Sanskrit Online

### Lesson 5

#### Karen Thomson and Jonathan Slocum

The fears of the poets of the *Rigveda* revolve around darkness, confinement (for which see the second verse of this lesson text) and human ills, all of which they strive to overcome by means of their holy songs. The lesson 4 text concluded with the wish that dawn's light may "shine misfortunes away", and this lesson text is addressed to another goddess of light, *jyōtiṣmatīm áditim* (I, 136, 3). The meaning of Aditi's name, *á-diti*, is debated. Elsewhere in the text it appears together with its opposite: *cakṣāthe áditim dítiṃ ca* (V, 62, 8), perhaps 'you two see both freedom and limit', and at VII, 52, 1 as a plural adjective, *áditayah syāma*. Aditi, or the abstraction that she regularly personifies, can also represent everything that is good, even all existence: *áditir dyaúr áditir antárikṣam, áditir mātā sá pitā sá putráḥ, víśve devā áditiḥ páñca jánā, áditir jātām áditir jánitvam* 'Aditi is the heaven, Aditi is the atmosphere, Aditi is mother, father, son; Aditi is all the gods, the five peoples, the born and the yet to be born' (I, 89, 10).

### Reading and Textual Analysis

The lesson text is from VIII, 18 (638), a poem of 22 verses addressed to Aditi and her sons, the divine Adityas. The text is verses 4-12, and the metre is *uṣṇih*, three-line verses of 8, 8, and 12 syllables. The name Aditya is a derivative of Aditi, a patronymic formed according to the pattern described in the last lesson (17.1; the initial A is long). These heavenly princes are *ásvapnajo animiṣā ádabdhāḥ* (II, 27, 9) 'unsleeping, unblinking, undeceived', qualities that well equip them to watch over and protect mortals: *pakṣā váyo yáthopári, ví asmé śárma yachata* (VIII, 47, 2) 'as birds their wings overhead, stretch out shelter for us'.

*devébhir devi adite  
ářiṣṭabharman ā gahi  
smát sūrībhiḥ purupriye suśármabhiḥ*

- *devébhis* -- noun; instrumental plural masculine of <devá> divine, god -- **with gods**
- *devi* -- noun; vocative singular feminine of <devī> divine, goddess -- **O divine**
- *adite* -- noun; vocative singular feminine of <á-diti> *freedom*, Aditi -- **Aditi**
- *ářiṣṭabharman* -- adjective; vocative singular feminine of <ářiṣṭabharman> (*lit.*) of unbroken-support -- **unfailing in support**



- ā gahi -- verb; 2nd person singular active aorist imperative of <√gam, gāchati> go + preverb; <ā> (intensifies or reverses meaning) -- **come hither**
- smát -- preposition; <smát> together with -- **together with**
- sūrībhis -- noun; instrumental plural masculine of <sūrī> prince -- **with the princes**
- purupriye -- adjective; vocative singular feminine of <purupriyā> much loved -- **O beloved**
- suśármabhis -- adjective; instrumental plural masculine of <suśárman> of good shelter, tutelary -- **tutelary**

té hí putráso áditer  
vidúr dvéṣāṃsi yótave  
aṃhós cid urucákrayo anehásah

- té -- demonstrative pronoun; nominative plural masculine of <sás, sā, tát> that; he, she, it -- **they**
- hí -- particle; <hí> for, because -- **for**
- putrásas -- noun; nominative plural masculine of <putrá> son -- **the sons**
- ádites -- noun; genitive singular feminine of <áditi> *freedom*, Aditi -- **of Aditi**
- vidúr -- verb; 3rd person plural active perfect of <√vid, véda> know -- **know**
- dvéṣāṃsi -- noun; accusative plural neuter of <dvéṣas> hatred -- **enmities**
- yótave -- infinitive; dative infinitive from <√yu, yuyóti> keep away -- **to keep away**
- aṃhós -- noun; ablative singular of <aṃhú> narrowness, anxiety -- **from anxiety** # Related to áṃhas 'trouble', this word only occurs in the ablative, and always in opposition to urú 'spacious(ness)' (here, uru-cákri) or its derivative váriwas 'space, freedom'. Latin *angustus* 'narrow' and *angustiae* 'anguish' and German *eng* 'narrow' and *Angst* show the same parallel of literal and figurative meaning, which also lies behind the English idioms *to be in a tight spot* or *in dire straits*.
- cit -- particle; <cit> even, all -- **all**
- urucákrayas -- adjective; nominative plural masculine of <urucákri> (*lit.*) space-making -- **freeing**
- anehásas -- adjective; nominative plural masculine of <anehás> *incomparable, peerless* -- **the peerless ones**

áditir no dívā paśúm  
áditir náktam ádvayāḥ  
áditih pātu aṃhasah sadāvṛdhā

- áditis -- noun; nominative singular feminine of <áditi> *freedom*, Aditi -- **Aditi**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **our**
- dívā -- adverb; <dívā> by day -- **by day**
- paśúm -- noun; accusative singular masculine of <paśú> cattle -- **cattle** # Cognate with Latin *pecus*.
- áditis -- noun; nominative singular feminine of <áditi> *freedom*, Aditi -- **Aditi**
- náktam -- adverb; <náktam> by night -- **by night** # Compare Greek νύξ, νυκτός, Latin *nox, noctis*, English *nocturnal, night*.
- ádvayās -- adjective; nominative singular feminine of <advayas> not duplicitous, trustworthy -- **trustworthy**
- áditis -- noun; nominative singular feminine of <áditi> *freedom*, Aditi -- **Aditi**
- pātu -- verb; 3rd person singular active imperative of <√pā, pāti> protect -- **may she protect**
- aṃhasas -- noun; ablative singular neuter of <aṃhas> trouble -- **from trouble**
- sadāvṛdhā -- adjective; nominative singular feminine of <sadāvṛdha> ever-beneficent -- **ever beneficent**

utá syā no dívā matír  
áditir ūtiyā gamat  
sā śáṃtāti máyas karad ápa srídhaḥ

- utá -- conjunction; <utá> and -- **and**
- syǎ -- demonstrative pronoun; nominative singular feminine of <syás, syǎ, tyát> that -- **that** # Another demonstrative pronoun derived from sás, sǎ, tát, often used adjectivally with its subject.
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **our**
- dívā -- adverb; <dívā> by day -- **by day**
- matís -- noun; nominative singular feminine of <matí> thought -- **thought**
- áditis -- noun; nominative singular feminine of <ádití> *freedom*, Aditi -- **Aditi**
- ūtyǎ -- noun; instrumental singular feminine of <ūtí> help -- **with help**
- ā gamat -- verb; 3rd person singular active aorist subjunctive of <√gam, gáchati> go + preverb; <ā> (intensifies or reverses meaning) -- **she will come**
- sǎ -- demonstrative pronoun; nominative singular feminine of <sás, sǎ, tát> that; he, she, it -- **she**
- śám̐tāti -- adjective; accusative singular neuter of <śám̐tāti> blessed -- **blessed**
- máyas -- noun; accusative singular neuter of <máyas> happiness -- **happiness**
- karat -- verb; 3rd person singular active aorist subjunctive of <√kṛ, kṛṇóti> do, make -- **she will make**
- ápa -- preverb; <ápa> away -- **away** # The use of the preverb in the third line here, and in the last lines of the next three verses, is sophisticated. As in the second verse of the third lesson text a verb is understood with the preverb, which is here supplied by the immediately preceding karat. It gives the sense of a repeated verb with contrary sense: Aditi will both 'make happiness', máyas karat, and will 'make away with misfortunes', [karat] ápa srídhaḥ.
- srídhas -- noun; accusative plural feminine of <srídḥ> failure, misfortune -- **misfortunes**

utá tyǎ daívyā bhiśájā  
śám̐ naḥ karato ásvínā  
yuyuyātām itó rápo ápa srídhaḥ

- utá -- conjunction; <utá> and -- **and**
- tyǎ -- demonstrative pronoun; nominative dual masculine of <syás, syǎ, tyát> that -- **those**
- daívyā -- adjective; nominative dual masculine of <daívyā> divine -- **divine**
- bhiśájā -- noun; nominative dual masculine of <bhiśáj> healer -- **healers**
- śám -- indeclinable; <śám> blessing, blessed -- **blessing**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **for us**
- karatas -- verb; 3rd person dual active aorist subjunctive of <√kṛ, kṛṇóti> do, make -- **will make**
- ásvínā -- noun; nominative dual masculine of <ásvín> horseman, Ashvin -- **the two horsemen**
- yuyuyātām -- verb; 3rd person dual active optative of <√yu, yuyóti> keep away -- **let them keep away**
- itás -- adverb; <itás> from here -- **from here**
- rápas -- noun; accusative singular neuter of <rápas> sickness -- **sickness**
- ápa -- preverb; <ápa> away -- **away** # The use of the preverb in the third line here, and in the last lines of the next three verses, is sophisticated. As in the second verse of the third lesson text a verb is understood with the preverb, which is here supplied by the immediately preceding karat. It gives the sense of a repeated verb with contrary sense: Aditi will both 'make happiness', máyas karat, and will 'make away with misfortunes', [karat] ápa srídhaḥ.
- srídhas -- noun; accusative plural feminine of <srídḥ> failure, misfortune -- **misfortunes**

śám agnír agníbhiḥ karac  
chám̐ nas tapatu sūriyaḥ  
śám̐ vāto vātu arapā ápa srídhaḥ

- śám -- indeclinable; <śám> blessing, blessed -- **blessing**
- agnís -- noun; nominative singular masculine of <agní> fire, Agni -- **Agni**
- agníbhis -- noun; instrumental plural masculine of <agní> fire, Agni -- **with fires**
- karat -- verb; 3rd person singular active aorist subjunctive of <√kṛ, kṛṇóti> do, make -- **will make**
- śám -- indeclinable; <śám> blessing, blessed -- **blessing**

- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.
- tapatu -- verb; 3rd person singular active imperative of <√tap, tápati> heat, warm -- **let it warm**
- sūryas -- noun; nominative singular masculine of <sūrya> sun -- **the sun**
- śám -- indeclinable; <śám> blessing, blessed -- **blessing**
- vātas -- noun; nominative singular masculine of <vāta> wind -- **the wind**
- vātu -- verb; 3rd person singular active imperative of <√vā, vāti> blow -- **let it blow**
- arapās -- adjective; nominative singular masculine of <arapás> without sickness, wholesome -- **wholesome**
- ápa -- preverb; <ápa> away -- **away** # The use of the preverb in the third line here, and in the last lines of the next three verses, is sophisticated. As in the second verse of the third lesson text a verb is understood with the preverb, which is here supplied by the immediately preceding karat. It gives the sense of a repeated verb with contrary sense: Aditi will both 'make happiness', máyas karat, and will 'make away with misfortunes', [karat] ápa srídhaḥ.
- srídhas -- noun; accusative plural feminine of <srídha> failure, misfortune -- **misfortunes**

ápāmivām ápa srídham  
 ápa sedhata durmatīm  
 ādityāso yuyótanā no āmhasaḥ

- ápa -- preverb; <ápa> away -- **away** # The use of the preverb in the third line here, and in the last lines of the next three verses, is sophisticated. As in the second verse of the third lesson text a verb is understood with the preverb, which is here supplied by the immediately preceding karat. It gives the sense of a repeated verb with contrary sense: Aditi will both 'make happiness', máyas karat, and will 'make away with misfortunes', [karat] ápa srídhaḥ.
- ámivām -- noun; accusative singular feminine of <ámivā> affliction -- **affliction**
- ápa -- preverb; <ápa> away -- **away** # The use of the preverb in the third line here, and in the last lines of the next three verses, is sophisticated. As in the second verse of the third lesson text a verb is understood with the preverb, which is here supplied by the immediately preceding karat. It gives the sense of a repeated verb with contrary sense: Aditi will both 'make happiness', máyas karat, and will 'make away with misfortunes', [karat] ápa srídhaḥ.
- srídham -- noun; accusative singular feminine of <srídha> failure, misfortune -- **misfortune**
- ápa sedhata -- verb; 2nd person plural active imperative of <√sidh, sédhati> drive away + preverb; <ápa> away -- **drive far away**
- durmatīm -- noun; accusative singular feminine of <durmatī> bad thought, envy -- **envy**
- ādityāsas -- noun; vocative plural masculine of <ādityā> of Aditi, son of Aditi -- **O sons of Aditi**
- yuyótana -- verb; 2nd person plural active imperative of <√yu, yuyóti> keep away -- **keep away** # The long final vowel is not uncommon in the *Rigveda* (see also yuyotā in the next verse).
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.
- āmhasas -- noun; ablative singular neuter of <āmhas> trouble -- **from trouble**

yuyótā śárum asmád āñ  
 ādityāsa utāmatīm  
 řdhag dvéṣaḥ kṛṇuta viśvavedasaḥ

- yuyótā -- verb; 2nd person plural active imperative of <√yu, yuyóti> keep away -- **keep away** # Note that the poet varies the form of the imperative here, and of the vocative plural in the next verse.
- śárum -- noun; accusative singular feminine of <śáru> arrow -- **the arrow**
- asmát -- personal pronoun; ablative of <vayám> we -- **from us**
- ā -- preposition; <ā> from, in -- **far** # Used following an ablative or locative to intensify the sense.
- ādityāsas -- noun; vocative plural masculine of <ādityā> of Aditi, son of Aditi -- **Adityas**

- utá -- conjunction; <utá> and -- **and**
- ámatim -- noun; accusative singular feminine of <ámati> *lack of thought* -- **lack of thought**
- ūdhak -- adverb; <ūdhak> separately, on one side -- **on one side**
- dvēṣas -- noun; accusative neuter singular of <dvēṣas> hatred -- **hatred**
- kṛṇuta -- verb; 2nd person plural active imperative of <√kṛ, kṛṇóti> do, make -- **set**
- viśvavedasas -- noun; vocative plural masculine of <viśvávedas> all-knowing one -- **all-knowing ones**

tát sú naḥ śárma yachata  
 ādityā yán múmocati  
 énasvantam cid énasah sudānavah

- tát -- demonstrative pronoun; accusative singular neuter of <sás, sā, tát> that; he, she, it -- **it**
- sú -- particle; <sú> well, surely -- **surely**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **to us**
- śárma -- noun; accusative singular neuter of <śárman> refuge, shelter -- **the refuge**
- yachata -- verb; 2nd person plural active imperative of <√yam, yáchatī> extend, stretch out -- **extend**
- ādityās -- noun; vocative plural masculine of <ādityá> of Aditi, son of Aditi -- **O sons of Aditi**
- yát -- relative pronoun; nominative singular neuter of <yás, yā, yát> who, which -- **which**
- múmocati -- verb; 3rd person singular active perfect subjunctive of <√muc, muñcāte> make free - **will free, freeing**
- énasvantam -- noun; accusative singular masculine of <énavant> possessing sin -- **the sinful man**
- cit -- particle; <cit> even, all -- **even**
- énasas -- noun; ablative singular neuter of <éna> sin -- **from sin**
- sudānavas -- adjective; vocative plural masculine of <sudānu> generous, liberal -- **O liberal**

## Lesson Text

devébhīr devī adite  
 āriṣṭabharman ā gahī  
 smāt sūrībhīḥ purupriye suśārmabhiḥ

té hí putráso āditer  
 vidúr dvēṣāmsi yótave  
 amhós cid urucákrayo anehásah

āditir no dívā paśúm  
 āditir náktam ádvayāḥ  
 āditiḥ pātu amhasah sadāvṛdhā

utá syā no dívā matír  
 āditir ūtiyā gamat  
 sā śāmtāti máyas karad ápa srídhaḥ

utá tyā daívyā bhiśájā  
 śām naḥ karato áśvínā  
 yuyuyātām itó rápo ápa srídhaḥ

śám agnír agnībhīḥ karac  
 chām nas tapatu sūriyah  
 śám vāto vātu arapā ápa srídhaḥ

ápāmivām ápa srídham  
ápa sedhata durmatím  
āḍityāso yuyótanā no āṃhasaḥ

yuyótā śárum asmád āñ  
āḍityāsa utāmatim  
ṛdhag dvéṣaḥ kṛṇuta viśvavedasaḥ

tāt sú naḥ śárma yachata  
āḍityā yān múmocati  
énavantaṃ cid énaṣaḥ sudānavaḥ

## Translation

With gods, O divine Aditi,  
Unfailing in support, come hither;  
Together with the tutelary princes, O beloved.

For they, the sons of Aditi,  
Know to keep enmities away;  
Freeing from all anxiety, the peerless ones.

Let Aditi by day, Aditi by night  
Trustworthy, guard our cattle --  
Aditi, ever beneficent, protect from trouble.

And that our thought by day:  
Aditi will come with help.  
She will make blessed happiness, banish misfortunes.

And those divine healers,  
The two horsemen, will bless us,  
Let them keep sickness from here, keep away misfortunes.

Agni will bless with fires,  
Let the sun warm a blessing for us;  
Let the wholesome wind blow a blessing, blow away misfortunes.

Away affliction, away misfortune,  
Drive envy far away.  
O sons of Aditi, keep us from trouble.

Keep the arrow far from us,  
Adityas, and lack of thought.  
Set hatred on one side, all-knowing ones.

Extend it surely to us,  
O liberal sons of Aditi,  
The refuge freeing even the sinful man from sin.

## Grammar

### 21 Prefixes a-, su- and dus-

The name Aditi is characterised by the privative prefix a-, Greek α-, which, like English *un-* or *in-*, reverses the meaning of the noun or adjective, often a participle, that follows it: *in-equality*, *un-forgiving*. It can also be used to turn a noun into an adjective, like English *-less*: *harm-less*. Before vowels a- becomes an-. This lesson text contains a number of examples of this formation: an-ehás 'incomparable', á-dvayas 'unduplicitous', a-rapás 'without sickness, wholesome', á-mati 'lack of thought'.

Similar simple nominal compounds are formed with the prefixes su- 'good, well-' and dus- 'bad, ill-', which becomes dur- or duṣ- according to phonetic rules described in the Series Introduction. Compare Greek εὖ- in εὐ-φημος, English *euphemism*, δυς- in δυσ-μενής 'ill-disposed', and Latin *dif-* in *dif-ficilis*, English

*difficult*. The prefix *su-* has appeared a number of times in the lessons: *su-mánas* 'well-disposed' (the opposite of Greek *δυσ-μενής*), *su-pānī* 'lovely-handed', and *su-matī* 'good thought, favour', and is found in this lesson text in *su-śárman* 'of good shelter, tutelary', and *su-dānu* 'generous'. Occasionally the *u* is lengthened, as in *sū-nārī*, an epithet of dawn in the Lesson 4 text, and *sú/sū* also occurs as an independent particle, as in the last verse of this lesson. The opposite of *sumatī*, *durmatī* 'bad thought, envy' also occurs in this passage: *āpa sedhata durmatīm* 'drive envy far away'. Such oppositions are frequently juxtaposed in the text, as in example 125 below.

- *yātrā suparṇā* [*suparṇās*] *amṛtasya bhāgām, ānimeṣaṃ vidāthābhisváranti* [*vidāthā abhisváranti*] (I, 164, 21) 'where the fine-feathered ones unblinkingly sing out praise of wise judgements as a part of immortality' (*parṇā* (n) 'feather', and compare the adjective *animiṣā* 'unblinking' in the introduction to this lesson) [118]
- *ásataḥ sád* [*ásatas sāt*] *ajāyata* (X, 72, 2; X, 72, 3) 'being was born from non-being' (the prefix *a-* + ablative of the neuter present active participle of *√as* 'be') [119]
- *ádābhyena śócīṣā* (X, 118, 7) '(Agni burns) with flame that is not to be deceived' (the prefix *a-* + future passive participle, see section 15.3) [120]
- *āriṣṭaṃ duṣṭāraṃ sāhaḥ* (II, 34, 7) '(give to the bard) unbroken (*the prefix a- + past participle of √riś* 'harm, break') might, hard to conquer (*from √tṛ, tārati* 'cross, overcome')' [121]
- *suṣṭutīr* [...] *asmābhis túbhyaṃ śasyate* (III, 62, 7) 'good praise (*stutī feminine*) through us is proclaimed to you' [122] (=10)
- *yéna sūrya jyótiṣā bādhase támaḥ*, [...] *āpa duṣvāpnayaṃ suva* (X, 37, 4) 'with the light with which, O sun, you banish darkness, drive away the bad dream' (from *svāpna* 'sleep, dream', related to Greek *ὑπνος*; compare *āsvapnā* 'unsleeping' in the introduction to this lesson) [123]
- *sá naḥ paśad āti durgāṇi víśvā, nāvéva* [*nāvā iva*] *síndhuṃ duritāti* [*duritā āti*] *agníḥ* (I, 99, 1) 'so will Agni bear us over all hard ways (*dur-gá, literally* 'bad-going') and dangers (*dur-itā*), as with a boat (*naú feminine*) over a river' [124]
- *durgé cin naḥ sugām kṛdhi* (VIII, 93, 10) 'even in the hard way make a good passage for us' [125]

## 22 Nouns in -man, -an and -van.

Another important class of abstract nouns, like those in -as discussed in the last lesson, are the neuter nouns in -man, which are similarly accented on the first syllable. A number of these have already been encountered: *śárman* 'refuge, shelter' in examples 11, 16, and in the last verse of the Lesson 2 text; *dhárman* 'support', also in the Lesson 2 text; *kárman* 'act, deed' in Lesson 3; and *mánman* 'thought' and *bráhmaṇ* 'prayer' in examples 51 and 53. *sávīman* 'bringing to life', found only in the locative *sávīmani*, also occurred in the Lesson 2 text. *śárman* 'refuge, shelter' appears once more, in a now familiar appeal to the gods, in the last verse of this lesson text: *tát sú naḥ śárma yachata*.

	Singular	Plural
<b>Nom</b>	<i>bráhma</i>	<i>bráhmāṇi, bráhmā, bráhma</i>
<b>Acc</b>	<i>bráhma</i>	<i>bráhmāṇi, bráhmā, bráhma</i>
<b>Ins</b>	<i>bráhmaṇā</i>	<i>bráhmabhis</i>
<b>Dat</b>	<i>bráhmaṇe</i>	<i>bráhmabhyas</i>
<b>Abl</b>	<i>bráhmaṇas</i>	<i>bráhmabhyas</i>
<b>Gen</b>	<i>bráhmaṇas</i>	<i>bráhmaṇām</i>
<b>Loc</b>	<i>bráhmaṇi, bráhman</i>	<i>bráhmasu</i>

The alternative locative singular form without ending, *bráhman* 'in prayer', is peculiar to this declension. As usual with neuter nouns dual forms are uncommon: the nominative/accusative would be *bráhmaṇi*.

The majority of masculine and feminine words ending in -man are compound adjectives formed from these abstract neuter nouns, as in the two examples in the first verse of this lesson text, feminine *āriṣṭa-bharman* 'of unbroken support' (neuter *bhárman* 'support'), and masculine *su-śárman* 'of good shelter, tutelary'. Many are formed using the three prefixes discussed in the previous grammar section: *su-kárman* 'of good action', *a-karmán*, *su-bráhmaṇ*, *á-brahman*, *su-śárman*, *su-mánman*, *dur-mánman*. Compare the formation of *su-mánas* 'well-disposed' from neuter *mánas* 'understanding', described in the last lesson

(16.1). As with *sumānas*, the declension of the masculine and feminine forms differs from the neuter singular and plural only in the nominative, accusative, and vocative (the vocative neuter does not occur):

Masculine/Feminine	Singular	Dual	Plural
<b>Nom</b>	sukármā	sukármāṇā	sukármāṇas
<b>Acc</b>	sukármāṇam	sukármāṇā	sukármaṇas
<b>Voc</b>	súkarman	súkarmāṇā	súkarmāṇas

There are also a few uncompounded masculine stems in *-man*, with accent on the suffix: *brahmán* 'devout man', *jarimán* 'old age', and the two related nouns *ātmán* 'breath' and *tmán* 'nature, self'.

There are many fewer stems in *-an*, but one important one, *rājan* 'king'. The endings are the same as the masculine *-man* endings, except that there is syncope of the vowel of the suffix in some cases: the written forms of the instrumental, dative, ablative and genitive singular are *rājñā*, *rājñe*, and *rājñas*, and the accusative and genitive plural *rājñas* and *rājñām*. This syncope is also sometimes found in masculine stems in *-man*; the dative singular of *jarimán* for example is *jarimné*.

The suffix *-van* is most frequently used to form masculine compound adjectives, like *á-rāvan* 'not granting', *deva-yāvan* 'going to the gods', *puro-yāvan* 'going in front', *ṛtā-van* 'holy', *maghá-van* 'gracious' (the noun *maghá* 'gift' has a sense of reciprocity, 'gift in return'). There are also a few nominal forms, like *ádhan* 'way', *átharvan* 'priest', *sátvan* 'warrior' and *grāvan* 'chief singer, cantor' (see the Series Introduction for the indological translation of this word). When preceded by a vowel, syncope of the vowel of the suffix may again take place: the accusative plural of *ádhan* is *ádhanas*, but of *grāvan* *grāvñas*. The word *maghāvan* is irregular, contracting *-á-van-* to *-ón-*: nominative singular *maghāvā*, genitive *maghónas*. The feminine ending corresponding to masculine *-van* is *-varī*, as in the vocative plural *ṛtāvarīs* addressed to the streams in the Lesson 3 text. The feminine of *maghāvan* is *maghónī*.

- *śarma yachata dvipāde cātuṣpade* (X, 37, 11) 'extend protection to the two-footed, to the four-footed' [126]
- *sūrya ātmā jāgatas tasthūṣaś ca* (I, 115, 1) 'the sun, the breath (*masculine*) of all that moves and stands' [127]
- *ahám rājā váruṇaḥ* (IV, 42, 2) 'I am King Varuna' [128] (=1)
- *yásya bráhmāṇi sukratū ávāthaḥ* (VII, 61, 2) 'whose prayers, O very able pair, you may favour' [129] (=53)
- *brahmāṇa [brahmāṇas] índram maháyanto arkaíḥ* (V, 31, 4) 'devout men (*note accent and gender*) magnifying Indra with eulogies' [130]
- *śúcijanmana [śúcijanmanas] uśásaś cakāra* (VI, 39, 3) '(Indra) makes the dawns of bright birth (*accusative feminine plural compound of śúci* 'bright' *and jánman* 'birth')' [131]
- *eśá grāveva [grāvā iva] jaritā ta indra, íyarti vācam bṛhád āsuṣāṇāḥ* (V, 36, 4) 'this singer of yours, Indra, like the cantor, sends his voice forth on high, sparing no effort (*lit.* 'breathing deeply')' [132]
- *mahó rājñāḥ [rājñas] suvasanáśya dātṛn* (VI, 51, 4) '(I approach the Adityas,) great kings, givers of good lodging (*su-vasaná*)' [133]
- *yád dha [yát ha] yānti marútaḥ, sám ha bruvate ádhvan ā* (I, 37, 13) 'when indeed (ha) the storm gods travel, indeed they speak among themselves on the way' (*locative singular without ending*) [134]

## 23 The verb: primary and secondary endings.

At the end of Lesson 1 a table was given to show the usual personal endings of the present tense. The same set of endings is used elsewhere. They are attached to derivative conjugations, like causatives (see Lesson 7), and are also the personal endings of the future tense, which is of rare occurrence in the *Rigveda*. These endings are traditionally known as 'primary'.

There is another important set of personal endings, known as the 'secondary' endings. They are in fact older than the so-called primary endings, and occur in many parts of the Rġvedic verb. These endings are given in tabular form below.

	Active			Middle		
	Singular	Dual	Plural	Singular	Dual	Plural
1	-am	-va	-ma	-i (-e)	-vahi	-mahi
2	-s	-tam	-ta, -tana	-thās	-āthām	-dhvam
3	-t	-tām	-an, -ur	-ta	-ātām	-anta, -ata

We have already encountered a tense that uses these endings. Compare the table given for the forms of the imperfect in the last lesson (section 18). The secondary endings are also used by the aorist, the other past tense characterised by the prefixed augment a-. In addition they form the usual personal endings of the injunctive and optative moods.

## 24 The optative mood.

The optative, the mood of wishing, often appears alongside verbs in the imperative and subjunctive moods, as in this lesson text. It adds yā or ī to the verbal stem, and then the secondary endings, as given above. In thematic [I] verbs, where the stem already has a connecting -a-, this -a- combines with -ī- to form -e-, as in the 1st person plural páśy-e-ma, from √paś, páśyati 'see', in example 139 below.

The optative occurs less frequently than the imperative and the subjunctive, although forms of the verb 'be' are regularly found, in particular syāma 'may we be', as in the first line of the first lesson text. Middle forms, with the exception again of the first person plural, an example of which occurred in the last lesson text, gamemahi 'may we go', are uncommon.

	Singular	Dual	Plural
1	syām	[syāva]	syāma
2	syās	syātam	syāta
3	syāt	syātām	syúr

The optative can be formed in more than one system, but all the examples below are from the Present System.

- utédānīm bhāgavantaḥ syāma (VII, 41, 4) 'and may we now be fortunate' [135] (=97).
- ná me stotā amatīvā ná dúrhitaḥ, syād [syāt] agne ná pāpāyā (VIII, 19, 26) 'let not my praiser be lacking in thought (amati-vān), nor ill-placed, Agni, nor in an evil way (pāpā, *feminine, occurs only in this instrumental form*) [136]
- suśārmaṇo bṛhatāḥ śārmaṇi syām (III, 15, 1) 'may I be in the shelter of the lofty tutelary one' [137]
- yuyuyātām itó rápo ápa sṛidhaḥ (lesson text) 'let them (*dual*) keep sickness from here, keep away misfortunes' [138]
- páśyema nú sūryam uccārantam (VI, 52, 5; X, 59, 4) 'now let us see the sun rising' [139] (=33)
- kathā dāśema námasā sudānūn (V, 41, 16) 'how may we worship (√dāś, dāśati 'worship') the generous ones with honour?' [140]
- tā vām adyā sumatībhiḥ śubhas patī, áśvinā prá stuvīmahi (VIII, 22, 6) 'As such let us praise (*middle*) you today, twin horsemen, Lords of splendour (śubh *feminine*), with good thoughts' [141]

## 25 Numerals.

Ways of counting are ancient, and provide clear evidence of the relationships between languages. In Sanskrit éka 'one' was originally a demonstrative pronoun (see below) but numbers 2 to 10 and 100, dvā,



trí, catúr, páñca, śaṣ, saptá, aṣṭā, náva, dáśa, and śatám (Latin *centum*), have a very familiar appearance. The word usually translated 1000, sahasra, in origin simply means 'a great number'.

éka 'one' follows the pronominal declension described in section 11, declining like yá except in the nominative/accusative singular neuter ékam, as in the first example below. Confirming its pronominal nature, it also occurs in the plural, with the meaning 'some', as in the second example.

- tād ékaṃ, devānāṃ śréṣṭhaṃ vápuṣāṃ apaśyam (V, 62, 1) 'I saw that one, the finest of the marvels of the gods' [142] (=91)
- árcanta [árcantas] éke máhi sāma manvata, téna sūryam arocayan (VIII, 29, 10) 'some, praising, conceived the great harmony (sāman); with it they caused the sun to shine' [143]

dvá 'two' (δύο, Latin *duo*, German *zwei*), like Greek δύο inflects regularly as a dual adjective. The adjective ádvayas 'unduplicitous' in the lesson text is a derivative of dvá, with the privative prefix a-. dvá becomes dvi- in compounds like dvi-pád 'two-footed' in example 126 in section 22, and dvi-jánman 'of double birth', an epithet of Agni.

- víbhir dvā carataḥ (VIII, 29, 8) 'two move with the birds (ví, *masculine*)' [144]
- tvám ékasya vṛtrahann, avitā dváyor asi (VI, 45, 5) 'you, O demon-slayer (Indra), are the helper of one, the helper of two' [145]

trí 'three' declines in the plural. In its masculine and neuter forms it follows the declension of śúci given in section 3, but it has a different feminine form, already encountered in Lesson 2, tisṣ, which declines like svásṣ (see section 8.2) with the exception of the nominative and accusative tistrás.

- tribhír vrataír abhí no rakṣati tmánā (Lesson 2 text) 'by his nature he guards us with the three holy laws' [146]
- pṛthivīs tistrā [tistrás] invati (Lesson 2 text) 'he gives motion to the three earths' [147]

The declension of catúr 'four' is irregular. The nominative masculine is catvāras (compare Latin *quattuor*, French *quatre*), and like trí it has a different feminine stem, catasṣ. Numbers beyond four do not distinguish gender, and usually have no ending in the nominative and accusative.

- pāhí gīrbhīs tisṣbhir ūrjāṃ pate, pāhí catasṣbhir vaso (VIII, 60, 9) 'protect, O lord of powers (ūrj *feminine*), with three songs, with four songs, O generous one' [148]
- víśve devā áditiḥ páñca jánā, áditir jātām áditir jánitvam (I, 89, 10, *quoted in the introduction to this lesson*) 'Aditi is all the gods, the five peoples, the born and the yet to be born' [149]
- saptá svásāro abhí sám navante (I, 164, 3) 'seven sisters implore together' [150] (=47)

## Ancient Sanskrit Online

### Lesson 6

#### Karen Thomson and Jonathan Slocum

Indra, the mighty god whose heroic deeds first brought fertility to the world, is praised throughout the *Rigveda*. In killing the monstrous snake Vritra -- the name means 'hindrance', from the root √vr̥, vṛnóti -- as described in the Lesson 3 text, he freed the waters and made terrestrial life possible: índra óśadhīr asanod áhāni, vānaspátīñr asanod antárikṣam (III, 34, 10) 'Indra won the plants, the days, he won the trees ('forest-lords'), the atmosphere'. The relationship of the poets with the gods is reciprocal and complex. At the beginning of this lesson text Indra is described as yajñávr̥ddha 'strengthened by worship', and elsewhere in the *Rigveda* this too is explained as a divine gift: ahám dāṃ gr̥naté pūrvyaṃ vásu, ahám bráhma kṛṇavam máhyaṃ vārdhanam (X, 49, 1) 'I shall give to the singer the ancient boon, I shall make prayer the means of growth for me'.

## Reading and Textual Analysis

The text is verses 2-6 of VI, 21 (462), from a powerful sequence of 30 songs addressed to Indra, many of which, like VI, 21, are among the oldest in the *Rigveda*. The metre is again triṣṭubh. The poets' perception of themselves as belonging to a continuum of worship and praise, as described in verses 5 and 6, is a constant theme of the *Rigveda*: úd iratām ávara út párāsa, ún madhyamāḥ pitāraḥ somyāsaḥ, ásuṃ yá iyúr avṛkā ṛtajñās, té no avantu pitāro háveṣu (X, 15, 1) 'may they rise up, the more recent, the distant, and those from the middle past, the inspired fathers; may those who have left life, not harming, knowing Truth, the fathers, may they bring help at our invocations'.

tám u stuṣa índaraṃ yó vídāno  
gírvāhasaṃ gīrbhír yajñāvṛddham  
yásya dívam áti mahnā pṛthivyāḥ  
purumāyasya riricé mahitvám

- tám -- demonstrative pronoun; accusative singular masculine of <sás, sá, tát> that; he, she, it -- **him**
- u -- particle; <u> and, now -- **now**
- stuṣe -- verb; 1st person singular middle present of <√stu, stuṣé> praise -- **I praise**
- índram -- noun; accusative singular masculine of <índra> Indra -- **Indra** # Often to be read as trisyllabic, índara.
- yás -- relative pronoun; nominative singular masculine of <yás, yā, yát> who, which -- **who**
- vídānas -- participle; nominative singular masculine perfect middle participle of <√vid, véda> know -- **knowing, wise**
- gírvāhasam -- adjective; accusative singular masculine of <gírvāhas> brought by song -- **brought by song**
- gīrbhís -- noun; instrumental plural feminine of <gír> song -- **by means of songs**
- yajñāvṛddham -- adjective; accusative singular masculine of <yajñāvṛddha> strengthened by worship -- **strengthened by worship**
- yásya -- relative pronoun; genitive singular masculine of <yás, yā, yát> who, which -- **of whom**
- dívam -- noun; accusative singular masculine of <dyú, dív> sky, heaven, day -- **heaven**
- mahnā -- noun; instrumental singular neuter of <mahán> greatness -- **in greatness**
- pṛthivyāḥ -- noun; ablative singular feminine of <pṛthivī> earth -- **than the earth**
- purumāyasya -- adjective; genitive singular masculine of <purumāyá> wonderful -- **wonderful**
- áti riricé -- verb; 3rd person singular middle perfect of <√ric, riṇákti> leave + preverb; <áti> beyond -- **exceeds** # As in the last lesson text, the preverb here does double duty.
- mahitvám -- noun; nominative singular neuter of <mahitvá> greatness, majesty -- **majesty**

sá ít támo avayunám tatanvát  
sūryeṇa vayúnavac cakāra  
kadā te mártā amṛtasya dhāma  
íyākṣanto ná minanti svadhāvaḥ

- sás -- demonstrative pronoun; nominative singular masculine of <sás, sá, tát> that; he, she, it -- **he** # (The sandhi of sás is exceptional; the final s is dropped before all consonants.) Cognate with Greek ὁ, ἡ, τό. Note the characteristic repetition of the pronoun in this line (see Textual Analysis).
- ít -- emphatic particle; <ít> indeed, just -- **it is**
- támas -- noun; accusative singular neuter of <támas> darkness -- **the darkness**
- avayunám -- adjective; accusative singular neuter of <avayuná> without distinction, without certainty -- **without distinction**
- tatanvát -- participle; accusative singular neuter perfect active participle of <√tan, tanute> stretch, stretch out -- **extending**
- sūryeṇa -- noun; instrumental singular masculine of <sūrya> sun -- **with the sun** # As with syāma in the first line, the metre tells us that this was pronounced with an extra syllable.
- vayúnavat -- adjective; accusative singular neuter of <vayúnavant> possessing distinction, certainty -- **distinct** # The important word vayúna, with its derivatives a-vayuná and vayúna-vant, is as yet undeciphered. This translation is simply a suggestion.
- cakāra -- verb; 3rd person singular active perfect of <√kr, kṛnóti> do, make -- **he makes**

- kadā -- interrogative adverb; <kadā> when? -- **when?**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvām> you -- **your**
- mártāś -- noun; nominative plural masculine of <márta> mortal -- **mortals**
- amṛtasya -- adjective; genitive singular masculine of <amṛta> immortal, undying -- **of the immortal**
- dhāma -- noun; accusative singular neuter of <dhāman> foundation, just law, precept -- **precept**
- íyakṣantas -- participle; nominative plural masculine desiderative present active participle of <√yaj, yájati> worship -- **longing to worship** # (The verb from which this participle derives is debated by scholars.)
- ná -- particle; <ná> not -- **not**
- minanti -- verb; 3rd person plural active present of <√mī, mināti> vary, transgress -- **do they transgress**
- svadhāvas -- noun; vocative singular masculine of <svadhāvant> possessing inherent power, self-powerful -- **O self-powerful one**

yás tā cakāra sá kúha svid índraḥ  
 kám ā jānaṃ carati kāsu vikṣú  
 kás te yajñó mánase śám várāya  
 kó arká indra katamáḥ sá hótā

- yás -- relative pronoun; nominative singular masculine of <yás, yā, yát> who, which -- **who**
- tā -- demonstrative pronoun; accusative plural neuter of <sás, sā, tát> that; he, she, it -- **those things**
- cakāra -- verb; 3rd person singular active perfect of <√kr, kṛnóti> do, make -- **he does**
- sás -- demonstrative pronoun; nominative singular masculine of <sás, sā, tát> that; he, she, it -- **that**
- kúha -- interrogative adverb; <kúha> where? -- **where?**
- svid -- enclitic particle; <svid> pray? -- **pray?**
- índras -- noun; nominative singular masculine of <índra> Indra -- **Indra**
- kám -- interrogative pronoun; accusative singular masculine of <kás, kā, kát, kím> who, which, what? -- **what**
- jānaṃ -- noun; accusative singular masculine of <jāna> person, people -- **people**
- ā carati -- verb; 3rd person singular active present of <√car, cárati> move + preverb; <ā> (intensifies or reverses meaning) -- **he frequents**
- kāsu -- interrogative pronoun; locative plural feminine of <kás, kā, kát, kím> who, which, what? -- **among which**
- vikṣú -- noun; locative plural feminine of <vís> settlement, folk -- **settlements**
- kás -- interrogative pronoun; nominative singular masculine of <kás, kā, kát, kím> who, which, what? -- **which?**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvām> you -- **your**
- yajñás -- noun; nominative singular masculine of <yajñá> worship -- **worship**
- mánase -- noun; dative singular neuter of <mánas> understanding, spirit -- **to the understanding** # The meaning 'spirit' is later; see Lesson 9.
- śám -- indeclinable; <śám> blessing, blessed -- **blessed**
- várāya -- noun; dative singular masculine of <vára> wish -- **to the wish**
- kás -- interrogative pronoun; nominative singular masculine of <kás, kā, kát, kím> who, which, what? -- **which**
- arkás -- noun; nominative singular masculine of <arká> song of praise, eulogy -- **eulogy**
- indra -- noun; vocative singular masculine of <índra> Indra -- **O Indra**
- katamáś -- interrogative pronoun; nominative singular masculine of <katamáś, katamā, katamát> who, which (of many) -- **which**
- sás -- demonstrative pronoun; nominative singular masculine of <sás, sā, tát> that; he, she, it -- **the**
- hótā -- noun; nominative singular masculine of <hótṛ> celebrant -- **celebrant**

idā hí te véviṣataḥ purājāḥ  
 pratnāsa āsūḥ purukṛt sakhāyaḥ  
 yé madhyamāsa utā nūtanāsa  
 utāvamāsyā puruhūta bodhi

- idā -- adverb; <idā> at this moment -- **at this moment**
- hí -- particle; <hí> for, because -- **for**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **belonging to you**
- véviṣatas -- participle; genitive singular masculine present active intensive participle of <√viṣ, viveṣti> be active -- **indefatigable**
- purājās -- adjective; nominative plural masculine of <purājā> born aforeside -- **born aforeside**
- pratnāsa -- adjective; nominative plural masculine of <pratnā> ancient -- **ancient**
- āsūḥ -- verb; 3rd person plural active perfect of <√as, āsti> be -- **they are**
- purukṛt -- adjective; vocative singular masculine of <purukṛt> doing much -- **you who does much**
- sakhāya -- noun; nominative plural masculine of <sākhi> friend -- **friends** # The declension is irregular.
- yé -- relative pronoun; nominative plural masculine of <yás, yā, yāt> who, which -- **who**
- madhyamāsa -- adjective; nominative plural masculine of <madhyamā> middle, middle one -- **those from the middle past**
- utā -- conjunction; <utā> and -- **and**
- nūtanāsa -- adjective; nominative plural masculine of <nūtana> now existing -- **those now existing**
- utā -- conjunction; <utā> and -- **and**
- avamāsyā -- adjective; genitive singular masculine of <avamā> lowest, most recent -- **the most recent one**
- puruhūta -- adjective; vocative singular nominative of <puruhūtā> much invoked -- **O much invoked**
- bodhi -- verb; 2nd person singular active aorist imperative of <√budh, bódhati> wake, observe -- **observe**

tām pṛchānto ávarāsaḥ párāṇi  
 pratnā ta indra śrútiyānu yemur  
 árcāmasi víra brahmavāho  
 yād evā vidmā tát tvā mahāntam

- tām -- demonstrative pronoun; accusative singular masculine of <sás, sā, tát> that; he, she, it -- **him**
- pṛchāntas -- participle; nominative plural masculine present active participle of <√prach, pṛchāti> ask, ask for -- **invoking**
- ávarāsa -- adjective; nominative plural masculine of <ávāra> lower, more recent -- **the more recent**
- párāṇi -- adjective; accusative plural neuter of <pára> former, farther -- **former**
- pratnā -- adjective; accusative plural neuter of <pratnā> ancient -- **ancient**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- indra -- noun; vocative singular masculine of <índra> Indra -- **Indra**
- śrútyā -- noun; accusative plural neuter of <śrútya> deed worthy of fame -- **deeds of fame**
- ánu yemur -- verb; 3rd person plural active perfect of <√yam, yáchat> extend, stretch out + preverb; <ánu> after -- **they have reached out to**
- árcāmasi -- verb; 1st person plural active present of <√arc, árcati> praise -- **we praise**
- víra -- noun; vocative singular masculine of <víra> hero, man, strong son -- **O hero**
- brahmavāhas -- adjective; vocative singular masculine of <bráhmavāhas> brought by prayer -- **brought by prayer**
- yāt -- adverb; <yāt> so far as, in as much as -- **in as much as**
- evā -- adverb; <evā> so, just -- **just**
- vidmā -- verb; 1st person plural active perfect of <√vid, véda> know -- **we understand**
- tát -- adverb; <tát> so -- **so**

- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- mahāntam -- adjective; accusative singular masculine of <mahánt> great, mighty -- **mighty one**

### Lesson Text

tám u stuṣa índaraṃ yó vídāno  
gírvāhasaṃ gírbhír yajñāvṛddham  
yásya dívaṃ áti mahnā pṛthivyāḥ  
purumāyásya riricé mahitvám

sá ít támo avayunám tatanvát  
sūriyeṇa vayúnavac cakāra  
kadā te mártā amṛtasya dhāma  
íyakṣanto ná minanti svadhāvaḥ

yás tã cakāra sá kúha svid índraḥ  
kám ā jānaṃ carati kásu vikṣú  
kás te yajñó mánase śám várāya  
kó arká indra katamáḥ sá hótā

idā hí te véṣataḥ purājāḥ  
pratnása āsúḥ purukṣt sákhāyaḥ  
yé madhyamāsa utá nūtanāsa  
utāvamāsyā puruhūta bodhi

tám pṛchānto ávarāsaḥ párāṇi  
pratná ta indra śrútiyānu yemuḥ  
árcāmasi vira brahmavāho  
yād evá vidmá tát tvā mahāntam

### Translation

Him now I praise, Indra, who is wise,  
Brought by song, by means of songs, strengthened by worship;  
Of whom -- beyond heaven in greatness, wonderful --  
The majesty exceeds the earth.

He it is makes the darkness, extending without distinction  
With the sun to be distinct.  
When do mortals, longing to worship the just law of you, the immortal one,  
Not transgress it, O self-powerful?

Who does those things, where pray is that Indra?  
What people does he frequent, among which settlements?  
Which worship is blessed, O Indra, to your understanding,  
To your wish; which eulogy, which the celebrant of many?

For at this moment there are belonging to you, O indefatigable one, those born aforetime,  
Ancient friends, you who does much;  
Those who are from the middle past, and those now existing,  
And, O much invoked, observe the most recent one.

Invoking him, the more recent ones  
Have reached out to your former ancient deeds of fame, Indra.  
Just in as much as we understand,  
So do we praise you, hero brought by prayer, mighty one.

### Grammar

## 26 The Perfect System: the perfect tense.

The sense of a continuum described in the introduction to the lesson, of both human and divine activity, is brought out by the usual function of the perfect tense. It can appear alongside the imperfect as a simple narrative tense, as in the Lesson 3 text: ví vājreṇa pariśādo jaghāna 'he struck away the surrounding coils with a weapon'. It can also describe the present outcome of a previous action, as in the Lesson 1 text: prṣṭó víśvā óṣadhīr ā viveśa 'invoked, he has entered all the plants'. But most often it describes a past action that continues into the present, and can be translated by the present tense, with the implication 'and always has', as in the first verse of this lesson text, 'whose majesty exceeds (āti riricé) the earth'.

Forms of the perfect are marked by reduplication, like ri-ric-é, from the root √ric 'leave'. The general rules of reduplication were given in section 13.2. In addition, in the formation of the perfect, when the vowel of the root is *ṛ* it reduplicates as *a* or *ā*: √vṛdh, vā-vṛdh-. Reduplication is generally easy to recognise, but examples 156 and 157 below illustrate how a root with an initial sibilant followed by a hard consonant reduplicates.

The forms of the perfect tense that would occur from the root √kr 'do, make', which reduplicates with a prefixed *ca-*, are given in the table in order to show the endings. The table also shows how the root between reduplicating prefix and ending can vary, in this case *kṛ*, *kár*, *kār* and *kr*. No first person dual forms occur, and the second person plural middle is formed from √dhā only, dadhīdhvé. Note that the first and third persons singular middle are identical, and that the endings may be attached with a connecting *-i-*, as in the 3rd person middle plural.

	Active			Middle		
	Singular	Dual	Plural	Singular	Dual	Plural
1	ca-kár-a		ca-kṛ-má	ca-kr-é		ca-kṛ-máhe
2	ca-kár-tha	ca-kr-áthur	ca-kr-á	ca-kṛ-śé	ca-kr-āthe	ca-kṛ-dhvé
3	ca-kār-a	ca-kr-átur	ca-kr-úr	ca-kr-é	ca-kr-āte	ca-kr-i-ré

Roots ending in *-ā*, like √dhā, take the anomalous ending *-au* in the first and third persons singular active, as in example number 155 below. A few roots, including √yam 'extend, stretch out', in some forms contract the reduplication and the root to *e*, as in the last verse of the lesson text, ánu yemur 'they have reached out'.

- áhann áhim ánu apás tatarda, prá vakṣāṇā abhinat párvatānām (I, 32, 1) 'he destroyed the dragon, released the waters, split open the fertile places of the mountains' [151]
- yāḥ pūrvyābhir utā nūtanābhir, gīrbhīr vāvṛdhé gṛṇatām ṣṣīṇām (VI, 44, 13) 'who grows with the ancient and the present songs of singing seers' [152]
- agnīm sumnāya dadhire puró jánāḥ (III, 2, 5) 'the people place (have always placed, and still do) Agni in front for favour' [153]
- sá sūryaḥ [...] kṛṣṇā támāṃsi tvísyā jaghāna (X, 89, 2) 'he is the sun, he destroys the black darknesses with energy' (tvísi, f) [154]
- yá imām máhya rātīm, devó dadaú mártiāya svadhāhvān (IV, 5, 2) 'the self-powerful god who has given (√dā 'give') this gift to me, a mortal' [155]
- suvijñānām cikitūse jánāya, sác cāsac [sát ca ásat] ca vácasī pasprdhāte (VII, 104, 12) 'it is a clear distinction to an observant person, the true and the untrue (*lit.* 'being and non-being'), the two speeches are in conflict (√sprdh 'be in conflict')' [156]
- idām vāpur nivācanam janāsaś, cáranti yán nadyās tasthūr āpaḥ (V, 47, 5) 'this, people, is a marvellous saying, that the streams move but the waters stand still (√sthā 'stand')' (the perfect tense occurring with the present; the waters stand, have always stood, and always will) [157]

As in Greek, the root *vid* 'know' forms a perfect without reduplication and with present meaning. The form of the root is either *vid-* or *ved-*: véda 'I know, he knows', Greek οἶδα; vidmá 'we know', Greek ἴδμεν. In the same way √vid forms perfect participles without reduplication and with present meaning; see examples 165 and 169 in section 27.1 below, and vídānas in the first line of the lesson text.

- nāhām veda bhrātṛtvām nó svasṛtvām (X, 108, 10) 'I know neither brotherhood nor sisterhood' [158] (=93)
- vidúr dvēsāṃsi yótave (Lesson 5 text) 'they know to keep enmities away' [159]
- védā [véda] yó vīnām padām, antárikṣeṇa pátatām, véda nāvāḥ samudríyaḥ (I, 25, 7) '(Varuna) who knows the course of the birds flying through airy space, the course of the sea-faring boat' [160]

## 26.1 Moods of the Perfect System.

The endings are the same as the endings of the Present System, but the root is reduplicated.

- stómo babhūtu agnáye (I, 127, 10) 'praise be to Agni' (*perfect imperative*) [161]
- tát sú naḥ śárma yachata, ādityā yán múmocati (Lesson 5 text) 'extend for sure that refuge to us, O Adityas, that will make free' (*perfect subjunctive*) [162]
- práti me stómam áditir jagṛbhyāt (V, 42, 2) 'may Aditi welcome my praise' (*perfect optative, from √grabh 'take'*) [163]

## 27 Perfect participles.

### 27.1 Perfect active participles in -vāṃs.

The table below shows the masculine forms that are found. Note that in the instrumental, dative, ablative and genitive singular, and the accusative and genitive plural, -vāṃs- becomes -uṣ-. These cases are often susceptible to change, and are called 'weak' -- compare the syncope of the vowel in the same set of cases in the declension of rājan described in section 22 of the last lesson. Forms are given for cikitvāṃs, from √cit, cétati 'perceive, observe'.

	Singular	Dual	Plural
<b>Nom</b>	cikitvān	cikitvāṃsā	cikitvāṃsas
<b>Acc</b>	cikitvāṃsam	cikitvāṃsā	cikitúṣas
<b>Ins</b>	cikitúṣā		cikitvādbhis
<b>Dat</b>	cikitúṣe		
<b>Abl</b>	cikitúṣas		
<b>Gen</b>	cikitúṣas		cikitúṣām
<b>Voc</b>	cíkitvas		

The feminine is made from the weak stem with the secondary ending -ī, cikitúṣī, and declines like devī, as described in section 17.3. Only two neuter forms, both accusative singular, occur in the *Rigveda*, one of them, tatanvát, in the second verse of this lesson text.

- cikitvāṃ [cikitvān] abhí paśyati, kṛtāni yā ca kártvā (I, 25, 11) '(Varuna) discerns, observant, which things are done and which are yet to do' [164] (*quoted in section 15.3 above*)
- védad ávidvāñ chṛṇávac [ávidvān śṛṇávat] ca vidvān (V, 30, 3) 'the one not knowing will know, and the one knowing will hear' [165]
- suvijñānām cikitúṣe jánāya (VII, 104, 12) 'it is a clear distinction to an observant person' [166] (see 156)
- chardír yéna dāsúṣe yáchatī tmánā (Lesson 2 text) 'with which by his nature he extends a shield for the worshipper (*from √dās, which like √vid forms a perfect participle without reduplication. It is regularly used in a nominal sense*)' [167]
- sūrya ātmā jāgatas tasthúṣas [tasthúṣas] ca (I, 115, 1) 'the sun, the breath of all that moves and stands (*from √sthā*)' [168] (=127)
- tā vidvāṃsā havāmahe vām, tā no vidvāṃsā mánma vocetam adyá (I, 120, 3) 'as such we call upon you two knowing ones, so, knowing, may you today speak (*optative*) the thought for us' [169]

### 27.2 Perfect middle participles.

Perfect middle participles are formed by adding the suffix -āna to the reduplicated stem, and follow the declension of adjectives in -a described in section 6.

- abhī dvijānmā trī rocanāni, víśvā rājāmsi śuśucānó [śuśucānás] asthāt (I, 149, 4) 'of double birth, (Agni) has risen above the three spheres of light, all the airy regions, shining bright (*from* √śuc 'be bright')' [170]
- áhann áhim párvate śísriyāṇám (I, 32, 2) 'he destroyed the dragon lying (*from* √śri 'lie') on the mountain' [171] (*elsewhere, in IV, 19, 3, the dragon is described as suśupāṇá, another perfect middle participle, from* √svap 'sleep'; *see example 123 in the last lesson*)
- samārāṇé ūrmíbhiḥ pínvamāne, anyā vām anyām āpi eti śubhre (III, 33, 2) 'going together (sam-ārāṇá, *from* √ḡ 'go'), swelling with waves, each of you approaches the other, you beautiful ones' [172]

## 28 Nouns of one syllable ending in consonants.

Monosyllabic nouns ending in consonants are ancient, and of frequent occurrence in *Rigveda*. Among the examples already encountered, all of which are feminine nouns, are vāc 'voice, speech', gír 'song', áp 'water', ríṣ 'harm', vyúṣ 'brightening', srídh 'failure, misfortune' and víś 'settlement, folk'. Two more feminine abstract nouns, śúbh 'splendour' and ūrj 'power' occurred in the vocatives śubhas patī and ūrjām pate in examples 141 and 148. There are some masculines, like pād 'foot' (strong stem pād-) and mās 'moon, month', and a few neuter singulars, which have no ending in the nominative/accusative/vocative, like svār 'sunlight' in the Lesson 4 text, and bhās 'light' -- bhāsvatī described dawn in example 100.

Masculine/Feminine	Singular	Plural
<b>Nom</b>	[-s]	-as
<b>Acc</b>	-am	-as
<b>Ins</b>	-ā	-bhis
<b>Dat</b>	-e	-bhyas
<b>Abl</b>	-as	-bhyas
<b>Gen</b>	-as	-ām
<b>Loc</b>	-i	-su
<b>Voc</b>	-	-as

Because of the phonological rule that prohibits two consonants at the end of a word, as described in section 18 of Lesson 4, the -s of the nominative singular is always lost, giving a range of endings according to the rule of permitted finals: of the nouns listed above the forms vāk, gír (the vowel is also long before endings beginning with consonants, see example 176 below), and víṭ (from víś) are found in the text. áp 'water' lengthens the initial vowel in the nominative plural, as in example 177. In the weak cases the accent often moves to the ending.

The dual masculine/feminine endings are similar to those for the masculine nouns in -a described in section 6: pādā or pādau 'two feet', ablative padbhyām, locative padós.

- eṣá grāveva jaritā ta indra, íyarti vācam bṛhád āśuṣāṇāḥ (V, 36, 4) 'this singer of yours, Indra, like the cantor, sends his voice forth on high, sparing no effort' [173] (=132)
- kím etā vācā kṛṇavā távāhám [táva ahám] (X, 95, 2) 'what shall I do with this speech of yours?' [174]
- tvām nakṣanta no gírah [gíras] (VIII, 92, 27) 'let our songs reach you' [175] (=4)
- gírvāhasam gírbhír [gírbhís] yajñávrddham (lesson text) 'brought by song, accompanied by songs, strengthened by worship' [176]
- āyann āpo [āpas] áyanam ichámānāḥ (lesson 3 text) 'off went the waters, longing to be gone' [177]
- ahám etā [etās] mánave víśvāścandrāḥ, sugā [sugās] apás [apás] cakara vājrabāhuḥ (I, 165, 8) 'I, weapon-armed, have made for man these all-bright waters flowing freely (su-gā)' [178]



- sá no dívā sá riṣāḥ [riṣás] pātu náktam (Lesson 1 text) 'may he protect us day and night from harm' [179]
- sūrye jyótir ádadhur māsī aktūn (X, 12, 7) '(when the gods) placed light in the sun, twilight rays in the moon' [180]
- sám vāto vātu arapā ápa srídhaḥ [srídhas] (Lesson 5 text) 'let the wholesome wind blow a blessing, blow away misfortunes' [181]
- ṛājā viśām ási (VIII, 95, 3) '(for) you are the king of settlements' [182]
- kám ā jānaṃ carati kāsu vikṣú (lesson text) 'what people does he frequent, among which settlements?' [183]

Monosyllables are also regularly found at the end of simple compounds, as in the vocative puru-kṛt 'doing much' in this lesson text, and ratna-bhāj 'dispensing treasure' which occurs in the Lesson 4 text in the genitive, ratnabhājas.

- prá vāṃ sá mitrāvaruṇāv ṛtāvā, vípro mánmāni dīrghaśrúd [dīrgha-śrút] iyarti (VII, 61, 2) 'to you, Mitra and Varuna, he, the far-famed holy poet, sends forth his thoughts' [184] (the conclusion of the verse is example number 56 in Lesson 3)
- śárma yachata dvipáde cátuṣpade (X, 37, 11) 'extend protection to the two-footed (dvi-pád), to the four-footed' [185] (=126)

## 29 Comparative and Superlative.

As in Greek, there are two ways of forming both the comparative (English *better, wiser*) and the superlative (*best, most wise*). The secondary formation, which adds the endings -tara (Greek -τερο) for the comparative, and -tama (compare Latin -tímo, último, English *ultimate*), for the superlative, occurs most frequently. The more ancient forms of the primary formation, -iyāṃs, like Greek -ίων, Latin -ior (comparative) and -iṣṭha, -ιστο, (superlative) occur only slightly less frequently in the *Rigveda*, but become progressively less common in the later language.

### 29.1 Primary formation.

The masculine endings of the comparative in -ī-yāṃs are parallel to those of the perfect active participle in -vāṃs, with the weak form -yas-: nominative singular nāvīyān 'newer', dative singular nāvīyase (vocative nāvīyas). In addition, neuter singular forms occur frequently: the nominative/accusative ending is -yas. The endings of the oblique cases are the same as for the masculine. The feminine again is formed by adding the secondary suffix -ī to the weak stem, nāvīyasī. The shorter form of the suffix without -ī- is also found, nāvīyāṃs, and some comparatives, like vāsyāṃs 'better', are always formed in this way. No dual forms occur.

- tám yuñjāthām mánaso yó jávīyān (I, 183, 1) 'may you two harness that which is swifter (*masculine*) than understanding' [186] (=55, 73)
- idám pitré marútām ucyate vácaḥ, svādóḥ svādīyo [svādīyas] rudrāya vārdhanam (I, 114, 6) 'this speech is addressed to the father of the Maruts, sweeter (*neuter*) than the sweet (svādú), the means of growth for Rudra' [187]
- ákṣṇutam antárikṣaṃ várīyo [várīyas], áprathataṃ jīvāse no rájāṃsi (VI, 69, 5) 'You two made the atmosphere broader (*neuter, from várīyāṃs, comparative of urú*), you spread out the airy regions for us to live' [188]
- mánma śrudhi nāvīyasaḥ (I, 131, 6) 'listen to the thought of a newer one' [189]

Superlatives in -iṣṭha follow the declension in -a given in section 6.

- asmé vo astu sumatís cániṣṭhā (VII, 57, 4) 'may your most gracious favour be upon us' [190] (=12)
- śócā [śóca] śociṣṭha dīdihí viśé máyaḥ (VIII, 60, 6) 'be bright (√śuc, śócati), O brightest one, shine happiness for the folk' [191]
- máno jáviṣṭham patáyatsu antáḥ (VI, 9, 5) 'among flying things the understanding is swiftest (*compare jávīyāṃs, example number 186*)' [192]

- svādiṣṭhā dhītīr ucāthāya śasyate (I, 110, 1) 'the sweetest (*compare* svādiyāṃs, *example number 187*) thought is sung for praise' [193]
- tād ékaṃ, devānāṃ śréṣṭhaṃ vāpuṣāṃ apaśyam (V, 62, 1) 'I saw that one, the finest (*comparative* śréyāṃs) of the marvels of the gods' [194] (=91, 142)

## 29.2 Secondary formation.

The majority of adjectives in -tara and -tama also decline regularly as adjectives in -a as described in section 6.

- tác citráṃ rādha ā bhara, úṣo yád dīrghaśrúttamam (Lesson 4 text) 'bring hither that radiant favour, O dawn, which is most famed (*superlative of* dīrgha-śrút 'far-famed' *in example 184 above*)' [195]
- iyúṣ té [iyúr té] yé pūrvatarāṃ āpaśyan, vyuchántīm uśasam mártiyāsaḥ (I, 113, 11) 'those are gone, the mortal men who saw the earlier (*comparative of* pūrva 'previous') dawn shining out' [196]
- agnīr íd dhī prácetā [ít hí prácetās], agnīr vedhástama [vedhástamas] řṣiḥ (VI, 14, 2) 'for Agni is indeed mindful, Agni is the most honourable (*superlative of* vedhás) seer' [197]
- ávidvāṃso [ávidvāṃsas] vidúṣṭaraṃ sapema (VI, 15, 10) 'may we, ignorant, honour the one who knows better (*vidúṣṭara, from the weak form of the perfect participle* vidvāṃs)' [198]
- yád vo vayām pramināma vratāni, vidúṣāṃ devā [devās] áviduṣṭarāsaḥ (X, 2, 4) 'when we, more ignorant, O gods, neglect the holy laws of you, the wise ones' [199]

A few adjectives formed with -tara or the reduced forms -ra and -ma, having affinity with pronouns, exhibit some forms that are like yá, as described in section 11. The numeral éka 'one' in section 25 of the last lesson similarly showed elements of both declensions. The Lesson 3 text contains an example of such a word: úttara 'higher', used with a temporal sense, 'future', occurs with both adjectival and pronominal endings. In this lesson text the adjectives madhyamá, literally 'most in the middle', ávara 'lower, more recent' and avamá 'lowest, most recent', all similarly used in a temporal sense, behave in the same way. In the last verse of the lesson text ávarāsas 'the more recent ones' is the nominative plural masculine adjectival form. But in the first line of X, 15, quoted in the Textual Analysis at the beginning of this lesson, úd íratām ávara [ávare] út párásaḥ 'may they rise up, the more recent, the distant (fathers)', ávare shows the nominative plural masculine pronominal ending.

## 30 Interrogatives.

Interrogatives are distinguished by an initial k-, like Latin *qu-* (*quis, quid, quando, quomodo*). The pronoun ká 'who, which, what?', repeated four times in the third verse of the lesson text, follows the usual pronominal declension described in section 11, with the addition of an alternative neuter nominative and accusative form, kím. This has already been encountered in a compound adjective in the first verse of the Lesson 3 text: kim-yú 'what-desiring?' An old nominative singular masculine is preserved in the indeclinable forms nákis and mākis, Greek μήτις, 'not any one'.

ká forms a number of derivative interrogatives, like ka-tamá 'which of many?', also in the third verse of the lesson text. The form is that of a secondary superlative in -tama, as described above, and there is a parallel comparative form, ka-tará 'which of two?' Both these follow the pronominal declension. Of other derivatives of ká, the indeclinables kadā 'when?', kúha 'where?', and kathā 'how?', the first two of which also occur in the lesson text, are regularly found.

The particle cit 'even, all' following ká gives an indefinite or general sense: 'whoever, whatever, anyone, anything'.

- kó arká indra katamáḥ sá hótā (lesson text) 'which eulogy, Indra, which the celebrant of many?' [200]
- katarā pūrvā katarāparāyóḥ [katarā áparā ayós], kathā jāté kavayaḥ kó ví veda (I, 185, 1) 'which of these two (heaven and earth) is earlier, which later, how were they born, O sages, who knows for certain?' [201]

- kíṃ śá ſdhak kṛṇavad yáṃ sahásram, māsó jabhāra śarādaś ca pūrvīḥ (IV, 18, 4) 'what will he (Indra) separately do, whom she bears for a thousand months and many autumns?' [202]
- índra nákiṣ tvā [nákiṣ tvā] prāti asti eṣāṃ, víśvā jātāni abhí asi tāni (VI, 25, 5) 'Indra, none of these equals you (prāti + √as), you are above all those creatures' [203]
- yád dha yānti marútaḥ, sám ha bruvate ádhvan ā, śṛṇóti kás cid [kás cit] eṣāṃ (I, 37, 13) 'when indeed the storm gods travel, indeed they speak among themselves on the way; anyone hears them' (√śru 'hear' takes the genitive of the person heard) [204] (*first two lines* = 134)

## Ancient Sanskrit Online

### Lesson 7

#### Karen Thomson and Jonathan Slocum

The opening verse of this passage to the sun turns on two important words of complex meaning in the Rígvēdic vocabulary, *vratá* and *krátu*. The word *vratá* (related to Greek *ῥῆμα*, and English *word*) previously occurred in the Lesson 2 text, where Savitar, the driving force behind the solar cycle, both guarded the *vratāni* and protected us with them, a passage that gives an indication of the double sense of the word. On the one hand it describes the unfathomable system that regulates the universe: *amí yá ſkṣā níhitāsa uccā, náktam dādṛśre kúha cid díveyuḥ, ádabdhāni váruṇasya vratāni, vicākaśac candráma náktam eti* (I, 24, 10) 'that far off constellation set on high that shows itself at night, wherever does it go by day? Inviolable are the holy laws of Varuna; the shining moon goes keeping watch by night'. But the *vratāni* are also divine commandments, obeyed not only by the waters and the wind in II, 38, 2 (see the introduction to Lesson 2) but also by man if he is wise, as indicated in X, 2, 4, quoted in example 199 in the last lesson.

The second verse of VII, 61, the two halves of which have appeared as examples 56 and 184, describes how a poet can acquire *krátu* with the help of the gods: *prá vāṃ śá mitrāvaruṇāv ṛtvā, vípro mánmāni dīrghaśrúḍ iyarti, yásya bráhmāni sukratū ávātha, ā yát krátvā ná śarādaḥ pṛṇáithe* 'to you, Mitra and Varuna, he, the far-famed holy poet, lifts up his thoughts; whose prayers, O very able pair, you may favour, so that you will fill his autumns with *krátu*, as it were'. The word is cognate with Greek *κράτος* 'strength', but significantly in the *Rígvēda* has the sense of reasoning power or intellectual ability, not bodily strength. In another passage, X, 64, 2, the noun *krátu* is turned into a verb (see section 33.4 in this lesson), *kratūyānti krátavo hṛtsú dhītāyaḥ* 'conceptual powers, thoughts, have power in our hearts'.

#### Reading and Textual Analysis

The lesson text forms the central section, verses 5-10, of X, 37 (863), a poem of 12 verses addressed to the sun. The name *sūrya*, from *svār* 'sunlight', is related to Old English *svegle* and also to Homeric Greek *ἥλιος*. The poem is in the *jagatī* metre with the exception of verse 10, the last verse here, which is in *triṣṭubh*. The sun, which is *víśvasya sthātúr jágataś ca gopā* 'guardian of all that stands and moves' in VII, 60, 2, in protecting *víśvasya vratám* in this passage merits the praise of men, praise which will, thanks to their *krátu*, be commendable to all the gods.

*víśvasya hí préṣito rākṣasi vratám  
áheḷayann uccárasī svadhā ánu  
yád adyá tvā sūrya upabrāvāmahai  
tām no devā ánu maṃsīrata krátum*

- *víśvasya* -- adjective; genitive singular masculine of <*víśva*> all -- **of all**
- *hí* -- particle; <*hí*> for, because -- **since**
- *préṣitas* -- participle; nominative singular masculine past participle of <*√iṣ, íṣyati*> send + preverb; <*prá*> forth -- **sent forth** # The past participle of *√iṣ* is *iṣitá*, and the initial *i* combines with the final *a* of the preverb to form *e*.
- *rākṣasi* -- verb; 2nd person singular active present of <*√rakṣ, rākṣati*> protect -- **you protect**
- *vratám* -- noun; accusative singular neuter of <*vratá*> holy law, divine commandment -- **the holy law**

- áheḷayan -- participle; nominative singular masculine present active causative participle of <√hiḍ> be hostile + privative prefix; <a-> (reverses meaning) -- **not invidious**
- uccárasī -- verb; 2nd person singular active present of <√car, cárati> move + preverb; <út> up -- **you rise**
- svadhās -- noun; accusative plural feminine of <svadhā> inherent power -- **your own powers** # Compare svadhāvant in the last lesson text.
- ánu -- preposition; <ánu> after -- **according to**
- yát -- conjunction; <yát> that, when -- **when**
- adyá -- adverb; <adyá> on this day, today -- **today** # a-dyá, compare Latin *ho-die* and English *to-day*.
- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- sūrya -- noun; vocative singular masculine of <sūrya> sun -- **O sun**
- upabrāvāmahai -- verb; 1st person plural middle subjunctive of <√brū, brāvīti> say + preverb; <úpa> up to -- **we address**
- tám -- demonstrative pronoun; accusative singular masculine of <sás, sā, tát> that; he, she, it -- **that**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **our**
- devās -- noun; nominative plural masculine of <devá> divine, god -- **the gods**
- ánu maṁsīrata -- verb; 3rd person plural middle aorist optative of <√man, mányate> think + preverb; <ánu> after -- **may they commend**
- krátum -- noun; accusative singular masculine of <krātu> power, intellectual ability -- **wisdom**

tám no dyāvāpṛthivī tán no āpa  
 índraḥ śṛṇvantu marúto hávaṁ vácasḥ  
 mā śūne bhūma sūriyasya saṁdṛśi  
 bhadráṁ jīvantō jaraṇām aśīmahi

- tám -- demonstrative pronoun; accusative singular masculine of <sás, sā, tát> that; he, she, it -- **that**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **our**
- dyāvāpṛthivī -- noun; nominative dual feminine of <dyāvāpṛthivī> Heaven and Earth -- **Heaven and Earth**
- tát -- demonstrative pronoun; accusative singular neuter of <sás, sā, tát> that; he, she, it -- **that** # Note that with sandhi tát followed by a word beginning with n becomes tán.
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **our**
- āpas -- noun; nominative plural feminine of <áp> water -- **the waters**
- índras -- noun; nominative singular masculine of <índra> Indra -- **Indra**
- śṛṇvantu -- verb; 3rd person plural active imperative of <√śru, śṛṇóti> hear -- **may they hear**
- marútas -- noun; nominative plural masculine of <marút> Marut, storm god -- **the storm gods**
- hávaṁ -- noun; accusative singular masculine of <háva> call -- **call**
- vácas -- noun; accusative singular neuter of <vácas> word, speech -- **speech**
- mā -- particle; <mā> not, that not -- **do not** # The prohibitive particle, like Greek μή.
- śūne -- noun; locative singular neuter of <śūna> lack, want -- **in want**
- bhūma -- verb; 1st person plural active aorist injunctive of <√bhū, bhávati> be -- **let us be**
- sūriyasya -- noun; genitive singular masculine of <sūrya> sun -- **of the sun**
- saṁdṛśi -- noun; locative singular feminine of <saṁdṛś> sight -- **in the sight**
- bhadráṁ -- adjective; accusative singular neuter of <bhadrá> fortunate, happy -- **happy**
- jīvantas -- participle; nominative plural masculine present active participle of <√jīv, jīvati> be alive -- **living**
- jaraṇām -- noun; accusative singular feminine of <jaraṇā> old age -- **old age**
- aśīmahi -- verb; 1st person plural middle optative of <√amś, aśnóti> reach -- **may we reach**

viśvāhā tvā sumánasaḥ sucákṣasaḥ  
 prajāvanto anamīvā ánāgasah

udyántaṃ tvā mitramaho divé-dive  
jyóg jīvāḥ práti paśyema sūriya

- viśvāhā -- adverb; <viśvāhā> always -- **always**
- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- sumánasas -- adjective; nominative plural masculine of <sumánas> good-minded, well-disposed -- **with good minds**
- sucákṣasas -- adjective; nominative plural masculine of <sucákṣas> well-sighted -- **with good sight**
- prajāvantas -- adjective; nominative plural masculine of <prajāvant> having progeny -- **rich in progeny**
- anamīvās -- adjective; nominative plural masculine of <anamīvā> without sickness -- **free from sickness** # ámīvā (f) 'sickness'.
- ánāgasas -- adjective; nominative plural masculine of <ánāgas> without guilt -- **free from guilt** # āgas (n) 'guilt'.
- udyántam -- participle; accusative singular masculine present active participle of <√i, éti> go + preverb; <út> up -- **rising**
- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- mitramahas -- adjective; vocative singular masculine of <mitrámahas> friend-great, many-friended -- **many-friended**
- divé-dive -- iterative compound; <divé-dive> day after day -- **day after day**
- jyók -- adverb; <jyók> for a long time -- **a long time**
- jīvās -- adjective; nominative plural masculine of <jīvā> alive, living -- **living**
- práti paśyema -- verb; 1st person plural active optative of <√paś, páśyati> see + preverb; <práti> against -- **may we behold**
- sūrya -- noun; vocative singular masculine of <sūrya> sun -- **O sun**

máhi jyótir bíbhṛataṃ tvā vicakṣaṇa  
bhāsvantaṃ cákṣuṣe-cakṣuṣe máyaḥ  
āróhantaṃ bṛhatáḥ pājasas pári  
vayám jīvāḥ práti paśyema sūriya

- máhi -- adjective; accusative singular neuter of <máh> great -- **great**
- jyótis -- noun; accusative singular neuter of <jyótis> light -- **light**
- bíbhṛataṃ -- participle; accusative singular masculine present active participle of <√bhr̥, bháratī> bring, bear -- **bringing** # From the alternative reduplicating form of the present tense.
- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- vicakṣaṇa -- adjective; vocative singular masculine of <vicakṣaṇá> far-sighted, discerning -- **O far-seeing one**
- bhāsvantaṃ -- adjective; accusative singular masculine of <bhāsvant> possessing light, brightness -- **with brightness**
- cákṣuṣe-cakṣuṣe -- iterative compound; <cákṣuṣe-cakṣuṣe> to every eye -- **to every eye** # Like cákṣas 'seeing, sight' and vicakṣaṇá in the previous line, from the root √cakṣ, cáṣṭe 'see'.
- máyas -- noun; accusative singular neuter of <máyas> happiness -- **a joy**
- āróhantaṃ -- participle; accusative singular masculine present active participle of <√ruh, róhati> rise up + preverb; <ā> (intensifies or reverses meaning) -- **rising up**
- bṛhatás -- adjective; ablative singular neuter of <bṛhánt> high, lofty -- **from the lofty**
- pājasas -- noun; ablative singular neuter of <pājas> *radiance, lustre* -- **radiance**
- pári -- preposition; <pári> around, out of -- **out of**
- vayám -- personal pronoun; nominative of <vayám> we -- **we**
- jīvās -- adjective; nominative plural masculine of <jīvā> alive, living -- **living**
- práti paśyema -- verb; 1st person plural active optative of <√paś, páśyati> see + preverb; <práti> against -- **may we look upon**
- sūrya -- noun; vocative singular masculine of <sūrya> sun -- **O sun**

yásya te víśvā bhúvanāni ketúnā  
 prá cérate ní ca víśánte aktúbhiḥ  
 anāgāstvénā harikeśa sūriya  
 áhnāhnā no vāsyasā-vasyasód ihi

- yásya -- relative pronoun; genitive singular masculine of <yás, yā, yát> who, which -- **whose**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- víśvā -- adjective; nominative plural neuter of <víśva> all -- **all**
- bhúvanāni -- noun; nominative plural neuter of <bhúvana> being, existence -- **beings**
- ketúnā -- noun; instrumental singular masculine of <ketú> appearance, shining out, ray -- **with the appearance**
- ca -- conjunction; <ca> and -- **and**
- prá írate -- verb; 3rd person plural middle present of <√ṛ, íyarti> go, send + preverb; <prá> forth - **set out**
- ca -- conjunction; <ca> and -- **and**
- ní víśánte -- verb; 3rd person plural middle present of <√viś, víśáte> enter, come to rest + preverb; <ní> down -- **come to rest**
- aktúbhis -- noun; instrumental plural masculine of <aktú> *twilight ray* -- **with twilight rays** # The light that gleams at dawn and at sunset; compare Greek ἀκτίς.
- anāgāstvénā -- adjective; instrumental singular neuter of <anāgastvá> guiltlessness, innocence -- **with innocence** # From ánāgas in the second verse with suffix -tvá.
- harikeśa -- adjective; vocative singular masculine of <hárikeśa> gold-tressed -- **gold-tressed**
- sūrya -- noun; vocative singular masculine of <sūrya> sun -- **O sun**
- áhnāhnā -- iterative compound; <áhnā-ahnā> with repeated daylight -- **every day with light**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **for us**
- vāsyasā-vasyasā -- iterative compound; <vāsyasā-vasyasā> with better and better -- **better and better** # From the comparative of vásu, vāsyāms (superlative vásiṣṭha).
- út ihi -- verb; 2nd person singular active imperative of <√i, éti> go + preverb; <út> up -- **rise up**

śám no bhava cákṣasā śám no áhnā  
 śám bhānúnā śám himā śám ghr̥ṇéna  
 yáthā śám ádhvañ chām ásad duroṇé  
 tát sūriya dráviṇaṃ dhehi citráṃ

- śám -- indeclinable; <śám> blessing, blessed -- **blessing**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **to us**
- bhava -- verb; 2nd person singular active imperative of <√bhū, bhávati> be -- **be**
- cákṣasā -- noun; instrumental singular neuter of <cákṣas> seeing, sight -- **with sight**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **to us**
- áhnā -- noun; instrumental singular neuter of <áhan> day, daylight -- **with daylight**
- bhānúnā -- noun; instrumental singular masculine of <bhānú> brightness, shining -- **with brightness**
- himā -- noun; instrumental singular masculine of <himá> *cold, frost* -- **with frost** # Compare Latin *hiems*.
- ghr̥ṇéna -- noun; instrumental singular masculine of <ghr̥ṇá> warmth -- **with warmth**
- yáthā -- conjunction; <yáthā> as, so that -- **that**
- ádhvan -- noun; locative singular masculine of <ádhvan> way -- **on the way**
- ásat -- verb; 3rd person singular active subjunctive of <√as, ásti> be -- **there may be**
- duroṇé -- noun; locative singular neuter of <duroṇá> home -- **at home**
- tát -- demonstrative pronoun; accusative singular neuter of <sás, sā, tát> that; he, she, it -- **that** # Note that with sandhi tát followed by a word beginning with n becomes tán.
- sūrya -- noun; vocative singular masculine of <sūrya> sun -- **O sun**
- dráviṇaṃ -- noun; accusative singular neuter of <dráviṇa> provision -- **provision**
- dhehi -- verb; 2nd person singular active imperative of <√dhā, dádhāti> place, grant -- **grant**
- citráṃ -- adjective; accusative singular neuter of <citrá> bright, radiant -- **radiant**

## Lesson Text

vísvasya hí préṣito rákṣasi vratám  
áheḷayann uccárasī svadhā́ ánu  
yád adyá tvā sūrya upabrávāmahai  
tām no devā́ ánu maṃsīrata krátum

tām no dyāvāpr̥thivī́ tán no āpa  
índraḥ śṛṇvantu marúto hávaṃ vácaḥ  
mā́ śūne bhūma sūriyasya samd̥ṣī  
bhadráṃ jīvanto jaraṇām asīmahi

viśvā́hā tvā sumánasaḥ sucákṣasaḥ  
prajāvanto anamī́vā ánāgasah  
udyántaṃ tvā mitramaho divé-dive  
jyóg jīvāḥ práti paśyema sūriya

māhi jyótir bíbhrataṃ tvā vicakṣaṇa  
bhāsvantaṃ cákṣuṣe-cakṣuṣe máyaḥ  
āróhantaṃ bṛhatāḥ pājasas pári  
vayám jīvāḥ práti paśyema sūriya

yásya te víśvā bhúvanāni ketúnā  
prá cérate ní ca viśánte aktúbhiḥ  
anāgāstvéna harikeśa sūriya  
áhnāhnā no vásyasā-vasyasód ihi

śám no bhava cákṣasā́ śám no áhnā  
śám bhānúnā́ śám himā́ śám ghr̥néna  
yáthā́ śám ádhvañ́ chám ásad duroṇé  
tát sūriya dráviṇaṃ dhehi citráṃ

## Translation

Since you, sent forth, protect the holy law of all,  
And, not invidious, rise according to your own powers;  
When we address you today, O sun,  
May the gods commend that wisdom of ours.

That call of ours may Heaven and Earth and the waters, hear,  
Indra and the storm gods hear that speech;  
Let us not be in want in the sight of the sun,  
May we, living, reach a happy old age.

Always with good minds, with good sight  
Rich in progeny, free from sickness and from guilt,  
May we behold you rising day after day,  
Living a long time, O many-friended sun.

Bringing great light, O far-seeing one  
With brightness, a joy to every eye,  
Rising all around from out the lofty radiance,  
May we, living, look upon you, O sun.

With whose appearance all living things set out,  
And come to rest with your twilight rays;  
With innocence, O gold-tressed sun,  
Rise up for us every day with better and better light.

Bless us with sight, bless with daylight,  
Bless us with brightness, with frost and with warmth;  
That there may be blessing on the way, or at home,  
Grant that radiant provision, O sun.

## Grammar

### 31 Iteration.

Iterative compounds, where the same word -- regularly in inflected form -- is repeated, express succession in time or space or repetition, and are a common feature of the *Rigveda*. Of the four in this lesson text *divé-dive* 'day after day' is ancient and occurs many times. Such compounds are however freely formed, and often appear only once. The dative *cákṣuse-cákṣuse* 'to every eye' from *cákṣus* 'eye, sight' (compare *cákṣas* 'seeing, sight', and its derivative *sucákṣas* in the third verse), and the instrumental *áhnā-ahnā* 'with repeated daylight', together with adjectival *vásyasā-vasyasā*, 'better and better', are only found in this passage. Any part of speech is capable of being compounded in this way: *ihéha* [*ihá-ihā*] '(here-here) here and there, everywhere'; *yád-yat* [*yát-yat*] 'whatever'.

- *jyótiṣmatim áditim dhārayátkṣitim, svārvatim ā sacete divé-dive, jāgrvāṃsā divé-dive* (I, 136, 3) 'you accompany Aditi hither day after day, she who is made of light, sustaining the races of man, possessing sunlight, you two, watchful day after day' [205]
- *agnīm náro ví bharante gr̥hé-gr̥he [...]* *agnīm vṛṇānā vṛṇate kavíkratum* (V, 11, 4) 'men distribute fire in every house... choosing Agni they choose the sage-wise' [206] (second line = 80)
- *yád-yad yāmi tād ā bhara* (VIII, 61, 6) 'whatever I solicit, bring that hither' [207]
- *samānó ádhvā svāsrōr anantās, tām anyānyā* [*anyā-anyā*] *carato devāśiṣṭe* (I, 113, 3) 'The sisters (Night and Dawn) have the same unending course, they move along it alternately (other-other), god-instructed' [208]
- *brāhma-brahma yé juṣuṣūḥ* (IX, 77, 3) 'those who delight in all prayers' [209]

The same word may also be repeated in the sentence in a different case to convey a superlative sense, as in English 'king of kings'. In the last verse of X, 112 *sákhe sákhinām* 'O friend of friends / best of friends' is addressed to Indra, and at VI, 61, 10 *Sarasvati* is described as *priyā priyāsu* 'dear among the dear (f)/ dearest of all streams'. Filial piety is praised as *vāpuṣo vāpuṣṭaram* 'more marvellous than a marvel' in X, 32, 3, and the example *svādóḥ svādiyaḥ* 'sweeter than the sweet', describing speech, was given in the last lesson (number 187).

### 32 Adjectives with pronominal declension.

Some adjectives displaying elements of the pronominal declension that resemble comparatives and superlatives in form, like *ávāra* 'more recent' and *avamā* 'most recent', were described in section 29.2 of the last lesson. Another, similarly temporal in meaning and exhibiting both pronominal and adjectival forms, is *pūrva* 'former, previous'. The adjectives *vísva* 'every, all' and *sārva* 'whole, all' (Latin *salvus*), like *éka* 'one', follow the pronominal declension with the exception of the nominative/accusative singular neuter forms, *vísvam* and *sārvam*. The usual Rigvedic word meaning 'all', *vísva*, which is superseded in the later language by *sārva*, has appeared four times in the lesson texts, twice here and twice in Lesson 1, in forms that could be either pronominal or adjectival. In a passage quoted in the Introduction to the Lesson 5 text however it shows its pronominal nature: *áditir mātā sá pitā sá putráḥ, vísve devā áditiḥ* (I, 89, 10) 'Aditi is mother, father, son; Aditi is all the gods'.

The adjective *anyā* 'other' in the feminine iterative compound *anyā-anyā* in example 208 above, like *katarā* and *katamá* described in the last section of Lesson 6, follows the pronominal declension throughout. Further pronominal forms are illustrated below. The last example is from the second verse of the lesson text poem.

- *yé cid dhí* [*cit hí*] *tvām íṣayaḥ pūrva* [*pūrve*] *ūtāye, juhūrē ávase mahi, sá na stómāṃ abhí gr̥ṇīhi rāḍhasā* (I, 48, 14) 'as all those seers of old invoked you for help, for aid, O great goddess, so reciprocate (*lit.* 'sing towards') our songs of praise with generosity' [210]



- prá vīryeṇa devátāti [devātā áti] cekite, víśvasmā [víśvasmai] ugrāḥ kármaṇe puróhiṭaḥ (I, 55, 3) 'among the gods (Indra) is pre-eminent for heroism, strong, placed in front for every deed' [211]
- víśvasmān [víśvasmāt] no áṃhaso níṣ pipartana (1, 106, 1-6) 'from all trouble deliver us' [212]
- vayā [vayās] íd agne agnāyas te anyé, tvé víśve amṛtā [amṛtās] mādayante (I, 59, 1) 'other fires, Agni, are indeed your offshoots (vayā, *feminine*), all the immortals delight in you' [213]
- víśvam anyán [anyát] ní viśate yád éjati, víśvāhāpo [víśvāhā āpas] víśvāhód [víśvāhā út] eti sūryaḥ (X, 37, 2) 'all else that stirs comes to rest, always the waters, the sun always rises' [214]

### 33 Derivative verbs.

There are three derivative conjugations which give the verbal root an extended sense, forming tenses, moods and participles. By far the most common of these is the causative, which, by means of a suffix added to the root, turns 'he goes' into 'he causes to go'. Intensives and desideratives similarly extend the meaning of the root to something like 'he insists on going', and 'he wishes to go'. Allied to these is a class of verbs called denominatives which make verbs out of nouns, like English *to holiday* (*to vacation*), or *to fish*.

#### 33.1 The causative.

Causatives are formed by adding -āya to the root, which is often in strengthened form. They are inflected like verbs of the thematic conjugation of the Present System. Several examples have already appeared in the lessons. Two masculine causative active participles described Savitar in the Lesson 2 text: from the root √prath 'spread' prathāyan 'extending', and from √viś with preverb ní, niveśāyan 'bringing to rest'. The feminine causative participle prabodhāyanti 'causing to wake', from √budh 'wake' with preverb prá, described dawn in example number 99. Causative forms of the imperfect tense occurred in example 113, aprathayas 'you caused to spread' from √prath again, and example 143, arocayan 'they caused to shine' from √ruc; both verbs have lost the accent as the main verb in the sentence. Another masculine causative active participle describes the sun in the first verse of this lesson text, áheḷayan 'not causing hostility', where the causative element -āya has lost the accent to the privative prefix.

Some verbs which are causative in form however lack a causative sense, like mādayante 'they delight in' from √mad 'delight in' in example 213 in the last section. Two participles which are causative in appearance but have no causative sense have also occurred in the examples: the first element of the compound dhārayát-kṣiti 'sustaining the races of man' in example 205 at the beginning of this lesson is from the root √dhṛ 'hold fast, sustain', and in example 192, máno jáviṣṭham patáyatsu antáḥ (VI, 9, 5) 'among flying things the understanding is swiftest', patáyatsu is locative plural of patáyant, from √pat 'fly, fall' (compare Greek πέτομαι). The verse that follows this, VI, 9, 6, quoted below in section 34, gives another example of patáya- without a causative sense, and √jan 'produce, create, bear', similarly uses the causative form without distinction of meaning, as in example 216.

- yám vardhāyanti íd gíraḥ (VI, 44, 5) '(Indra,) whom songs indeed make grow (*from* √vṛdh 'grow')' [215]
- gūḷhām jyótiḥ pitáro ánv [ánu] avindan, satyámantrā [satyámantrās] ajanayann [ajanayan] uśásam (VII, 76, 4) 'the fathers found the hidden light, with true prayer (true-prayered) they brought forth (*imperfect causative of* √jan) the dawn' [216]
- prá bodhayā [bodhaya] púraṃdhiṃ, járā ā sasatīm iva, prá cakṣaya ródasī vāsayośásaḥ [vāsaya uśásas] (I, 134, 3) '(Wind,) wake up (*causative imperative, from* √budh) abundance, like a lover a sleeping girl (*feminine participle, from* sasánt 'sleeping'); make both worlds visible (*from* √cakṣ 'see'), make the dawns light up (*from* √vas 'shine')' [217]

#### 33.2 The intensive.

The intensive, like the subgroup of athematic verbs described in section 13.1 and most verbs of the Perfect System, is marked by reduplication of the root. The distinguishing feature of the reduplication of the intensive is that the reduplicating vowel is usually strong: i and u reduplicate as e and o, a generally reduplicates as ā, and ṛ as ar. An example of an intensive participle occurred in the last lesson text, where Indra is described as véviṣat 'indefatigable', from √viṣ 'be active'. The inflection of intensives follows that

of the reduplicating athematic verbs. Some verbs add a connecting i or ī before the endings, as in the first example below.

- kimyúr vípro nadíyo johavīti (Lesson 3 text) 'the poet entreats (*from* √hū, hāvate 'call upon') the streams; what does he want?' [218]
- prá yā mahimnā mahínāsu cékite (VI, 61, 13) '(Sarasvati) who is pre-eminent for greatness among the great' (*from* √cit, cétati 'perceive'; mahimnā mahínāsu echoes priyā priyāsu from the same poem quoted above in section 31) [219]
- ví pājasā pṛthúnā sóśucāno, bādhasva dviśó rakśáso ámīvāḥ (III, 15, 1) '(O fire,) with broad lustre burning (*intensive middle participle from* √śuc 'be bright'), drive away hatreds, the afflictions of the fiend' (compare the perfect middle participle śúśucāná in example 170) [220]
- evā [evā] na indra vāryasya pūrdhi, prá te mahīm sumatīm vevidāma (VII, 24, 6; VII, 25, 6) 'so, Indra, fill us with bounty, may we ever find (*intensive subjunctive of* √vid, vindāti 'find') great favour with you' [221]

### 33.3 The desiderative.

Desiderative forms are uncommon, and only one example, íyakśantas 'desiring to worship' in the Lesson 6 text, has occurred so far. Like intensives they are marked by reduplication. The reduplicating syllable is in this case usually i, and carries the accent. Desiderative forms add the suffix -sa, often -ša, before the endings, which, as with causatives, are those of the thematic conjugation of the Present System.

- prá yām rāyé nínīśasi, mārto yás te vaso dāśat (VIII, 103, 4) 'the one whom you desire to lead forth to treasure (*from* √nī with *preverb* prá), the mortal who will worship you, generous one' [222]
- dīdṛkṣanta [dīdṛkṣante] uśáso yāman aktór, vivásvatyā [vivásvatyās] máhi citráṁ ánīkam, víśve jānanti mahinā yád āgād [ā āgāt], índrasya kárma súkṛtā purūṇi (III, 30, 13) 'they long to see (*from* √dṛś), at the approach of the glimmering light of dawn, the great bright face of the radiant one; all know when she has come in her glory -- the many deeds of Indra are well done' [223]

### 33.4 The denominative.

Most nouns in Sanskrit are derived from verbal roots with the addition of suffixes: mánas, mánman, manīṣā and mántra, from which the compound satya-mantrá in example 216 above is formed, are all derivatives of the verbal root √man 'think'. Denominatives are formed the other way round; they are verbal formations made from nouns with the suffix -ya. Like causatives and desideratives, denominatives follow the inflection of thematic verbs of the Present System.

The first two examples below illustrate the chief functions of the twin horsemen, the Ashvins.

- anārambhaṇé tád avīrayethām, anāsthāné agrabhaṇé samudré, yád aśvinā ūhāthur bhujoyám ástaṁ, śatāritrāṁ nāvam ātasthivāṁsam (I, 116, 5) 'you performed that heroic deed (avīrayethām, *dual middle imperfect, from* vīrá 'hero') in the unsteady, baseless, holdless sea, when, Ashvins, you brought Bhujyu home (ástam) aboard a ship with a hundred oars' [224]
- tābhir no makṣū tūyam aśvinā [aśvinā ā] gatam, bhiṣajyātaṁ yád āturam (VIII, 22, 10) 'with these (aids), O Ashvins, come to us speedily, quickly, heal (*dual active imperative, from* bhiṣáj 'healer') what is sick' [225]
- kratūyānti krátavo hṛtsú dhītáyāḥ (X, 64, 2) 'conceptual powers, thoughts, have power in our hearts (hṛd (n) 'heart')' [226]

## 34 The Future System.

The future tense is rare in the *Rigveda*, as its function is usually supplied by the subjunctive. It is formed by adding the suffix -syá or -iśyá to the root, the inflection then again following the thematic conjugation of the Present System. Future participles, like kariṣyánt 'going to do', and the feminine vakṣyántī 'being about to speak' at VI, 75, 3, are only slightly less rare. Only one modal form (the subjunctive kariṣyās) is found in the *Rigveda*.

- saúḍhanvanā [saúḍhanvanās] yádi evā kariṣyátha, sākām devaír yajñíyāso bhaviṣyatha (I, 161, 2) 'Sons of Sudhanvan, when you will do so, you will become worthy of worship together with the gods' [227]
- ví me kárṇā patayato ví cákṣur, vídām [ví idám] jyótir hṛdaya [hṛdaye] āhitam yát, ví me mánaś carati dūrāādhiḥ, kíṃ svid vakṣyāmi kíṃ u nū maniṣye (VI, 9, 6) 'away fly my ears, off goes my sight, away this light which is set deep in the heart (hṛdaya (n), compare hṛd in example 226); away goes my understanding with thoughts far away -- what pray shall I say (from √vac), what now then shall I think?' [228]

### 35 Further notes on the accent.

#### 35.1 Finite verbs.

Verbs are accented if they begin the line or sentence, or if they are in subordinate clauses. In the first verse of the lesson text we know that the verb in the second line, 'you rise', is, like 'you protect' in the first line, dependent on hí 'since' because it too is accented. In addition, as a sentence is regarded as only able to have one main verb, subsequent main verbs tend to be accented, as in the first two examples.

In the third example the verb is accented because it is preceded only by a vocative, which is not considered to be part of the sentence. The verb becomes the first true word in the sentence.

- śócā [śóca] śociṣṭha dīdihí viśé máyaḥ (VIII, 60, 6) 'be bright, O brightest one, shine happiness for the folk' [229] (=191)
- prá pinvadhvam iṣáyantiḥ surādhā, ā vakṣānāḥ pṛṇādhvam yātá śibham (III, 33, 12) 'swell forth, refreshing, bringing good gifts, fill full the fertile places, travel swiftly' [230] (=76)
- vāyo yāhí śivā [śiva ā] divāḥ (VIII, 26, 23) 'O friendly wind, come from heaven' [231]

#### 35.2 Verbs and participles with preverbs.

When a verb in a subordinate clause is immediately preceded by a preverb the two words are compounded and the preverb loses its accent, as in uccárasī and upabrávāmahai in the first verse of the lesson text. In the same way, when present participles and preverbs combine the preverb loses the accent, as illustrated by ārōhant and udyánt in the lesson text, and the middle participle āśuṣānās 'breathing deeply' in example 132. The same is true of perfect participles: compare ātasthivāṃs in example 224 above.

The opposite however is generally the case when *past* participles combine with preverbs or prefixes. The verbal form then loses the accent, as with prēṣita [prá-iṣita] in the first line of this lesson text, and níhitāsas in the introduction to this lesson and āhita in example 228, both of which are formed with the irregular past participle of √dhā 'place', hitá.

- yásmin devā mánmani saṃcáranti (X, 12, 8) 'in what thought the gods unite (*we do not know*)' [232] (=51)
- yajñéna vácāḥ padavíyam āyan, tām ánv avindann [avindan] ĩṣiṣu práviṣṭām (X, 71, 3) 'worshipfully they traced the footsteps of Speech; they found her entered (*past participle of √viś 'enter' with preverb prá*) among the seers' [233]
- víśve jānanti mahinā yád āgād [ā ágāt], índrasya kárma sūkṛtā purūṇi (III, 30, 13) 'all know when she has come in her glory -- the many deeds of Indra are well done (*past participle of √kṛ 'do' with prefix su-*)' [234] (=223)
- agníṃ ile puróhitam (I, 1, 1) 'I praise Agni, placed at the head (*past participle of √dhā with prepositional prefix purás 'in front'*)' [235]

#### 35.3 Compounds with irregular double accentuation.

Most words are singly accented, even when they are compounds formed by combining two accented words: so from examples in this lesson dharayát-kṣiti (205), kaví-kratu (206), devá-ṣiṣṭa (208), satyá-mantra (216), and candrá-mās 'shining moon' in the lesson introduction. In such compounds the first

word has the form of the uninflected stem. Iterative compounds, as described in section 31, always drop the accent from the second element: divé-dive, anyá-anyā.

The names of deities that are regularly addressed together are often combined into ancient dual compounds, like the vocative mitrāvaruṇā in the lesson introduction, and when these compounds show the dual ending on both elements, as dyāvā-pṛthivī in the lesson text also does, some retain both accents (but not all: see example 238). Similarly vānas-pāti 'forest-lord, tree', where the first element has preserved the genitive ending, is doubly accented, as is bṛhas-pāti, perhaps an earlier form of bráhmaṇas pāti 'lord of prayer', leading to the triply-accented dual compound índrā-bṛhaspāti at IV, 49, 5.

- tám no dyāvāpṛthivī tán no āpa, índraḥ śṛṇvantu marúto hávaṃ vácaḥ (lesson text) 'that call of ours may Heaven and Earth, the waters, hear, Indra and the storm gods hear that speech' [236]
- índra ósadhīr asanod áhāni, vānaspátīṃr [vānaspátīn] asanod antárikṣam (III, 34, 10) 'Indra won the plants, the days, he won the trees, the atmosphere' (quoted in the introduction to Lesson 6) [237]
- svastí pánthām ánu carema, sūryācandramásāv [sūryā-candramásau] iva (V, 51, 15) 'with wellbeing may we follow the path, like the sun and shining moon' [238]

## Ancient Sanskrit Online

### Lesson 8

#### Karen Thomson and Jonathan Slocum

In many of the poems of the *Rigveda* divine powers are addressed devó-devaḥ 'god after god'. In this lesson text the poet's song praises gods of creation, weather and earthly provision in turn, concluding with an appeal to the twin horsemen, who of all gods are gámiṣṭha 'most willing to come', to convey all resulting gifts to man safely.

#### Reading and Textual Analysis

The text is verses 13-18 of V, 42 (396), an eighteen-verse poem addressed to víśve devāḥ 'all the gods'. The metre is triṣṭubh, with the exception of the penultimate verse, which is a rare ekapadā ('one-line') virāj. The god of the first verse is unnamed, as often in such litanies, but the riddle is easily solved. The 'good shelterer' is the divine artificer Tvashtar (see example 267 in section 39), who moulds the 'forms' of existence, from Heaven and Earth to the beasts of the field: yá imé dyāvapṛthivī jánitṛī, rūpaír ápiṃṣad bhúvanāni víśvā (X, 110, 9) 'who fashioned this Heaven and Earth, the two parents, with the forms, all living things'; tvāṣṭā rūpāṇi hí prabhúḥ, paśūn víśvān samānajé (I, 188, 9) 'for Tvashtar presides over the forms, he has made manifest all the beasts'.

The rain god of the next verse is often attended by the Maruts, the lightning-speared warriors of the storm (I, 168, 5 and V, 52, 13), named in the verse that follows. The Maruts inspire fear - prá vepayanti párvatān, ví viñcanti vānaspátīn (I, 39, 5) 'they make the mountains tremble, tear the trees apart', but when accompanied by the god of rain bring welfare: prá vātā vānti patáyanti vidyúta, úd ósadhīr jīhate pínvate svāḥ, írā víśvasmai bhúvanāya jāyate, yát parjányaḥ pṛthivīm rétasāvati (V, 83, 4) 'the winds blow forth, the lightnings fall; the plants shoot up, heaven yields abundance; nourishment is born for all living things when Parjanya quickens the earth with seed'.

Although severally named in poems of this kind, the power of the gods is ultimately one, and the divine parents moulded by Tvashtar, dyaús pitā (Greek Ζεύς πατήρ, Latin *Iupiter*) and mātā pṛthivī, are united as the source of all saubhagāni 'gifts of fortune': ūrjam no dyaús ca pṛthivī ca pinvatām, pitā mātā víśvavidā sudāmsasā (VI, 70, 6) 'power for us, may Heaven and Earth yield abundance, the Father, Mother, all-providing, wonderful'.

prá sū mahé suśaraṇāya medhām  
gīram bhare nāvyaśim jāyamānām

yá āhanā duhitúr vakṣāṇāsu  
rūpā minānó ākṛṇod idám naḥ

- sú -- particle; <sú> well, surely -- **verily**
- mahé -- adjective; dative singular masculine of <máh> great -- **to the great**
- suśaraṇāya -- noun; dative singular masculine of <suśaraṇá> good shelterer, good protector -- **good shelterer**
- medhām -- noun; accusative singular feminine of <medhā> wise thought -- **a wise thought**
- gíram -- noun; accusative singular feminine of <gír> song -- **a song**
- prá bhare -- verb; 1st person singular middle present of <√bhr̥, bhárati> bring, bear + preverb; <prá> forth -- **I offer up**
- návyasīm -- adjective; accusative singular feminine of <návyāṃs> newer -- **newer**
- jāyamānām -- adjective; accusative singular feminine of present middle participle of <√jā, jāyate> be born -- **being born**
- yás -- relative pronoun; nominative singular masculine of <yás, yā, yát> who, which -- **who**
- āhanās -- adjective; nominative singular masculine of <āhanás> abundantly productive -- **abundantly productive**
- duhitúr -- noun; genitive singular feminine of <duhitṛ> daughter -- **of the daughter**
- vakṣāṇāsu -- noun; locative plural feminine of <vakṣāṇā> fertile place -- **in the fertile places** # See the Series Introduction for the indological translation of this word.
- rūpā -- noun; accusative plural neuter of <rūpá> form -- **the forms**
- minānás -- participle; nominative singular masculine present middle participle of <√mī, mināti> vary, transgress -- **varying**
- ākṛṇod -- verb; 3rd person singular active imperfect of <√kṛ, kṛṇóti> do, make -- **made**
- idám -- demonstrative pronoun; accusative singular neuter of <ayám, iyám, idám> this -- **this world**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **for us**

prá suṣṭutí stanáyantaṃ ruvántam  
ilás pátim jaritar nūnám aśyāḥ  
yó abdimāñ udanimāñ íyarti  
prá vidyútā ródasī ukṣāmāṇaḥ

- suṣṭutís -- noun; nominative singular feminine of <suṣṭutí> fine hymn of praise -- **a fine hymn of praise**
- stanáyantaṃ -- participle; accusative singular masculine present active causative participle of <√stan> thunder -- **thunder-maker**
- ruvántam -- participle; accusative singular masculine present active participle of <√ru, ruvāti> roar -- **roaring**
- ilás -- noun; genitive singular feminine of <íḍ> refreshment -- **of refreshment** # In the *Rigveda* ḍ between two vowels becomes ḷ.
- pátim -- noun; accusative singular masculine of <páti> lord -- **lord**
- jaritar -- noun; vocative singular masculine of <jaritṛ> singer -- **O singer**
- nūnám -- adverb; <nūnám> now -- **now**
- prá aśyās -- verb; 3rd person singular active aorist optative of <√aṃś, aśnóti> reach + preverb; <prá> forth -- **may it reach** # For \*aśyāst, a precative form.
- yás -- relative pronoun; nominative singular masculine of <yás, yā, yát> who, which -- **who**
- abdimāñ -- adjective; nominative singular masculine of <abdimánt> consisting of storm-clouds -- **storm-clouded**
- udanimāñ -- adjective; nominative singular masculine of <udanimánt> rich in water -- **rich in water**
- íyarti -- verb; 3rd person singular active of <√ī, íyarti> go, send -- **goes**
- vidyútā -- noun; instrumental singular feminine of <vidyút> lightning flash -- **with a lightning flash**
- ródasī -- noun; accusative dual feminine of <ródas> world -- **the two worlds**

- prá ukṣámāṇas -- participle; nominative singular masculine present middle participle of <√ukṣ, ukṣáte> sprinkle + preverb; <prá> forth -- **deluging**

eṣá stómo mārutaṃ śárdho áchā  
rudrása sūnūṃr yuvanyūṃr úd aśyāḥ  
kāmo rāyé havate mā suastí  
úpa stuhi pṛṣadaśvāṃ ayāsaḥ

- eṣás -- demonstrative pronoun; nominative singular masculine of <eṣás, eṣā, etát> this -- **this**
- stómas -- noun; nominative singular masculine of <stóma> eulogy -- **eulogy**
- mārutaṃ -- adjective; accusative singular neuter of <māruta> of the storm gods, the Maruts' -- **the Maruts'** # See section 17.1 for this formation.
- śárdhas -- noun; accusative singular neuter of <śárdhas> troop -- **troop**
- ácha -- preverb; <ácha> towards -- **to** # The last syllable of this word is regularly long in the *Rigveda*. A verb 'goes' or 'is sent' is understood with prá and ácha.
- rudrása -- noun; genitive singular masculine of <rudrá> Rudra -- **of Rudra**
- sūnūṃ -- noun; accusative plural masculine of <sūnú> son -- **the sons**
- yuvanyūṃ -- adjective; accusative plural masculine of <yuvanyú> ever young -- **ever young**
- út aśyās -- verb; 3rd person singular active aorist optative of <√amś, aśnóti> reach + preverb; <út> up -- **may it reach up to**
- kāmas -- noun; nominative singular masculine of <kāma> longing -- **longing**
- rāyé -- noun; dative singular masculine of <rayí> possession, treasure -- **for treasure**
- havate -- verb; 3rd person singular middle of <√hū, hávate> invoke, call upon -- **calls to**
- mā -- personal pronoun; accusative singular enclitic form of <ahám> I -- **me**
- svastí -- noun; instrumental singular feminine of <svastí> wellbeing -- **with wellbeing**
- úpa stuhi -- verb; 2nd person singular active imperative of <√stu, stuṣé> praise + preverb; <úpa> up to -- **send up praise to**
- pṛṣadaśvāṃ -- adjective; accusative plural masculine of <pṛṣadaśva> with white-flecked horses -- **with white-flecked** # The Maruts, or gods of the storm.
- ayāsas -- adjective; accusative plural masculine of <ayās> nimble -- **the nimble ones**

práśá stómaḥ pṛthivīm antárikṣaṃ  
vánaspátīṃr óśadhī rāyé aśyāḥ  
devó-devaḥ suhávo bhūtu máhyam  
mā no mātā pṛthivī durmataú dhāt

- eṣás -- demonstrative pronoun; nominative singular masculine of <eṣás, eṣā, etát> this -- **this**
- stómas -- noun; nominative singular masculine of <stóma> eulogy -- **eulogy**
- pṛthivīm -- noun; accusative singular feminine of <pṛthivī> earth -- **earth**
- antárikṣaṃ -- noun; accusative singular neuter of <antárikṣa> airy space, atmosphere -- **the atmosphere** # The first part of the word is cognate with Latin *inter*.
- vánaspátīṃ -- noun; accusative plural masculine of <vánaspátī> forest lord, tree -- **the lords of the forest**
- óśadhīs -- noun; accusative plural feminine of <óśadhi> plant -- **the plants**
- rāyé -- noun; dative singular masculine of <rayí> possession, treasure -- **for treasure**
- prá aśyās -- verb; 3rd person singular active aorist optative of <√amś, aśnóti> reach + preverb; <prá> forth -- **may it reach** # For \*aśyāst, a precative form.
- devó-devas -- iterative compound; <devó-devas> god after god -- **god after god**
- suhávas -- adjective; nominative singular masculine of <suháva> easily invoked -- **easily invoked**
- bhūtu -- verb; 3rd person singular active aorist imperative of <√bhū, bhávati> be -- **may he be**
- máhyam -- personal pronoun; dative singular of <ahám> I -- **for me**
- mā -- particle; <mā> not, that not -- **not**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.

- mātā -- noun; nominative singular feminine of <māṭī> mother -- **Mother**
- pṛthivī -- noun; nominative singular feminine of <pṛthivī> earth -- **Earth**
- durmataú -- noun; locative singular feminine of <durmatī> bad thought, envy -- **in disfavour**
- dhāt -- verb; 3rd person singular active aorist injunctive of <√dhā, dádhāti> place, grant -- **let her place**

uraú devā anibādhé siyāma

- uraú -- adjective; locative singular masculine of <urú> broad, spacious -- **in spacious**
- devās -- noun; vocative plural masculine of <devā> divine, god -- **O gods**
- anibādhé -- noun; locative singular masculine of <anibādhā> liberty -- **liberty**
- syāma -- verb; 1st person plural active optative of <√as, ásti> be -- **we would be**

sám aśvínor ávasā nūtanena  
mayobhúvā supráṇīti gamema  
ā no rayīm vahatam ótā vīrān  
ā víśvāni amṛtā saúbhagāni

- aśvínos -- noun; genitive dual masculine of <aśvín> horseman, Ashvin -- **of the two horsemen**
- ávasā -- noun; instrumental singular neuter of <ávas> help -- **help**
- nūtanena -- adjective; instrumental singular neuter of <nūtana> now existing -- **present**
- mayobhúvā -- adjective; instrumental singular neuter of <mayobhū> bringing happiness -- **bringing happiness**
- supráṇīti -- noun; instrumental singular feminine of <supráṇīti> safe guidance -- **with safe guidance**
- sám gamema -- noun; 1st person plural active aorist optative of <√gam, gáchati> go + preverb; <sám> together -- **may we partake of** # This combination of verb and preverb with a specialised sense has occurred before, in the second verse of the Lesson 4 text. It takes the instrumental case.
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.
- rayīm -- noun; accusative singular masculine of <rayí> possession, treasure -- **treasure**
- ā vahatam -- verb; 2nd person dual active imperative of <√vah, váhati> conduct, bring + preverb; <ā> (intensifies or reverses meaning) -- **convey**
- utá -- conjunction; <utá> and -- **and**
- vīrān -- noun; accusative plural nominative of <vīrá> hero, man, strong son -- **strong sons**
- víśvāni -- adjective; accusative plural neuter of <víśva> all -- **all**
- amṛtā -- adjective; vocative dual masculine of <amṛta> immortal, undying -- **O immortal pair**
- saúbhagāni -- noun; accusative plural neuter of <saúbhaga> gift of fortune -- **gifts of fortune** # From subhāga, with strengthened first syllable.

## Lesson Text

prá sū mahé suśaraṇāya medhām  
gíram bhare návyasīm jāyamānām  
yá āhanā duhitúr vakṣāṇāsu  
rūpā minānó ákṛṇod idām naḥ

prá suṣṭutí stanáyantaṁ ruvántam  
ilás pátiṁ jaritar nūnám aśyāḥ  
yó abdimāñ udanimāñ íyarti  
prá vidyútā ródasi ukṣámāṇaḥ

eṣá stómo mārutaṃ śārdho áchā  
rudrāsya sūnūṃr yuvanyūṃr úd aśyāḥ  
kāmo rāyé havate mā suastí  
úpa stuhi pṛṣadaśvāṃ ayāsaḥ

praíṣá stómaḥ pṛthivīm antárikṣaṃ  
vānaspátīṃr óṣadhī rāyé aśyāḥ  
devó-devaḥ suhávo bhūtu máhyam  
mā no mātā pṛthivī durmataú dhāt

uraú devā anibādhé siyāma

sám aśvínor ávasā nūtanena  
mayobhúvā supráṇīti gamema  
ā no rayīm vahatam ótá vīrān  
ā víśvāni amṛtā saúbhagāni

### Translation

Verily I offer up a wise thought, a newer song being born,  
To the great one, the good shelterer,  
Who, abundantly productive, in the fertile places of the daughter  
Varying the forms made this world for us.

May a fine hymn of praise now reach the roaring thunder-maker,  
Lord of refreshment, O singer,  
Who goes, storm-clouded, rich in water,  
With a lightning flash deluging the two worlds.

This eulogy goes out to the Maruts' troop,  
May it reach up to the ever-young sons of Rudra;  
Longing for treasure with wellbeing calls to me,  
Send praise up to the nimble ones with white-flecked horses.

May this eulogy reach the earth, the atmosphere,  
The lords of the forest, the plants, for treasure;  
May god after god be easily invoked for me,  
Let not Mother Earth place us in disfavour.

We would be in spacious liberty, O gods.

May we partake of the present help of the two horsemen,  
Bringing happiness with safe guidance;  
Convey to us treasure, bring us strong sons,  
Bring us all gifts of fortune, O immortal pair.

### Grammar

#### 36 Secondary stems in -ín.

Like the stems in -vant and -mant, this suffix, which carries the accent, usually has the sense 'possessing' (occasionally a v is interposed before the suffix). The majority of these adjectives are masculine; a feminine form is made, as with the -vant and -mant stems, using the secondary suffix -ī described in section 17.3. Examples of this formation are vajrín 'armed', from vājra 'weapon', manīṣín 'thoughtful' from manīṣā 'thought', pakṣín 'winged' from pakṣá 'wing', aśvín 'horseman' from áśva 'horse', and śatín 'a hundredfold', sahasrín 'a thousandfold'; with v interposed ádvayāvin 'not duplicitous', with the accent lost to the privative prefix. The table uses vājín 'strong', possessing vāja, to show the masculine forms that occur.

Singular	Dual	Plural
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<b>Nom</b>	vājī	vājīnā	vājīnas
<b>Acc</b>	vājīnam	vājīnā	vājīnas
<b>Ins</b>	vājīnā	vājībhyām	vājībhis
<b>Dat</b>	vājīne	vājībhyām	
<b>Gen</b>	vājīnas	vājīnos	vājīnām
<b>Abl</b>	vājīnas		
<b>Loc</b>	vājīni	vājīnos	vājīṣu
<b>Voc</b>	vājīn		vājīnas

- bṛhātsumnaḥ prasavitā nivésano, jágata sthātúr ubháyasya yó vaśī (Lesson 2 text) 'the bringer to life, the source of rest, of high benevolence, who is the one who holds sway over (*possesses* váśa 'will, power') both the moving and the standing world' [239]
- utá tyā daívyā bhiśájā, śám naḥ karato aśvínā (Lesson 5 text) 'and those divine healers, the two horsemen, will bless us' [240]
- sám aśvínor [aśvínos] ávasā nūtanena, mayobhúvā supráñīti gamema (lesson text) 'may we partake of the present help of the two horsemen, bringing happiness with safe guidance' [241]
- ní grāmāso avikṣata, ní padvānto ni pakṣīnaḥ, ní śyenāśaś cid arthínaḥ (X, 127, 5) 'people have gone to rest, to rest the footed and the winged, even the purposeful (*possessing* ártha 'intention') eagles' [242]
- sám tvā rāyaḥ śatínaḥ sám sahasrínaḥ, suvīraṃ yanti vratapām adābhya (I, 31, 10) 'treasures a hundredfold, a thousandfold accompany you, not to be deceived, great hero protecting holy law' [243]
- úṣo vājēna vājīni prácetā, stómaṃ juṣasva grṇatō maghoni (III, 61, 1) 'O Ushas strong with power, the mindful one, enjoy the eulogy of the singer, O gracious lady' [244]

### 37 Introduction to the Aorist System: the aorist tense.

The aorist tense is used to describe an event in the immediate past. Like the imperfect, which is used to describe events in the distant past ("Indra destroyed the dragon"), it has a prefixed augment á- and the secondary verbal endings described in section 23. There are three distinct kinds of aorist: the simple, reduplicating, and the sigmatic aorist.

Many modal forms, that is, forms of moods like the subjunctive and optative, are assigned to the Aorist System, but of the aorist tense itself only six examples have so far been encountered in the lesson texts. Four of these are found in Lesson 2, where the poet is describing an event that he has just observed. Savitar "has proffered his gift to us" (úd ayān, a sigmatic aorist), "has filled the airy spaces" (aprās, a sigmatic aorist), "has stretched out his arms" (asrāk, another sigmatic aorist) and "has created (ájijanat, a reduplicating aorist) a boon worthy of holy song", which is the immediate cause of his poem, the 'holy song' itself. In the Lesson 3 text, similarly, the exchange between the poet and the streams is brought about by the appeal that the poet has just made: "Desiring help, I, son of Kushika, have made the invocation (ahve, a simple aorist)"; and the poem to dawn, the Lesson 4 text, is composed on the waking of the poets -- "You, O daughter of heaven, we have wakened (abhutsmaḥ, a sigmatic aorist) eager to meet, O dawn".

#### 37.1 The simple aorist.

The simple aorist either adds the endings with a connecting -a- or directly to the root. Forms of the aorist can be distinguished from forms of the imperfect in that there is no corresponding present tense form. The following elementary table distinguishes sample forms of the third person active singular from those of the imperfect.

	<b>Present</b>	<b>Imperfect</b>	<b>Aorist</b>
√gam	gáchatī	ágachat	ágam-a-t
√gā	jígātī	ájigāt	ágā-t

√dhā	dádhāti	ádadhāt	ádhā-t
√sthā	tíṣṭhati	átīṣṭhat	ásthā-t
√bhū	bhāvati	ábhavat	ábhū-t

These are the forms that would occur if made from √vid, vindāti 'find', which adds the endings with a connecting -a-.

	Active			Middle		
	Singular	Dual	Plural	Singular	Dual	Plural
1	ávidam	ávidāva	ávidāma	ávide	ávidāvahi	ávidāmahi
2	ávidas	ávidatam	ávidata	ávidathās	ávidethām	ávidadhvam
3	ávidat	ávidatām	ávidan	ávidata	ávidetām	ávidanta

Third person plural endings can vary. In roots which add the ending without connecting -a- the active ending is frequently -ur, águr, ádhur, ásthur (but ábhūvan), and the middle ending is often -ran, as ádrśran (from √drś) in example 250 below.

Forms of the simple aorist that have already occurred in examples are assembled below.

- abhí dvijānmā trí rocanāni, vísvā rājāmsi śusucānó asthāt (I, 149, 4) 'of double birth, (Agni) has risen above the three spheres of light, all the airy regions, shining bright' [245] (=170)
- víśve jānanti mahinā yád āgād [ā āgāt], índrasya kárma sūkṛtā purūṇi (III, 30, 13) 'all know when she has come in her glory -- the many deeds of Indra are well done' [246] (= 223)
- út sūryo bṛhád arcīṃṣi aśret (VII, 62, 1) 'the sun has shed rays up on high (from √śri)' [247] (=92)
- samudrād ūrmír mādhumāṃś úd ārat (IV, 58, 1) 'from the sea the wave of sweetness has arisen (from √ṛ 'go')' [248] (=94)

### 37.2 The reduplicating aorist.

The reduplicating vowel of this aorist is long, and is most often -ī-; compare the short -i- of the reduplicating syllable of desideratives. The endings are attached to the root with a connecting -a-. The table shows the active forms that would occur if made from √jan 'produce, create, bear'. No dual form occurs, and middle forms are rare. This aorist often has a causative sense.

	Active	Singular	Plural
1		ájījanam	ájījanāma
2		ájījanas	ájījanata
3		ájījanat	ájījanan

- satyāsya nāvaḥ sukṛtam apīparan (IX, 73, 1) 'the ships of truth have borne across the virtuous one (sukṛt (m)); the verb is from √pṛ 'pass'' [249]
- etā u tyāḥ práty adṛśran purástāj, jyótir yáchantīr uśáso vibhātīḥ, ájījanan sūryaṃ yajñám agním, apācīnaṃ támo agād [agāt] ájuṣtam (VII, 78, 3) 'now these have come into view before us (purástāt), the shining dawns, spreading light; they have given birth to the sun, to worship, to fire, the unloved dark has retreated (*lit.* 'has gone backwards')' [250]

### 37.3 The sigmatic aorist.

The sigmatic aorist adds a sibilant to the root, sometimes with a connecting -i-. As with the imperfect, the endings of the 2nd and 3rd person singular active often disappear because of the phonological law described in section 18 of Lesson 3. In the Lesson 2 text aprās 'he has filled' occurs for the phonologically impossible \*aprāst, and asrāk and ayān, two more sigmatic aorists, have lost both the -s- and the -t. Where the sigmatic form is -iṣ- the second and third persons singular active ending becomes -is (for iṣ-s) and -it

(for iṣ-t). The 3rd person plural active regularly ends in -ur. Middle forms, like ábhutsmahi in the Lesson 4 text, are of frequent occurrence. Dual forms are rare.

These are the middle forms of √stu 'praise' that would occur.

Middle	Singular	Plural
1	ástoṣi	ástoṣmahi
2	ástoṣthās	ástoṣhvam
3	ástoṣta	ástoṣata

The penultimate example below illustrates both simple and sigmatic aorists, and the last the three different types. Both verses conclude the poem in which they occur.

- ní grāmāso avikṣata, ní padvānto ni pakṣīṇaḥ, ní śyenāśaś cid arthīṇaḥ (X, 127, 5) 'people have gone to rest (*from* √viś), to rest the footed and the winged, even the purposeful eagles' [251] (= 242)
- ástoṣata svābhānavo, víprā náviṣṭhayā matī (I, 82, 2) 'the poets, self-luminous, have sung praises with their newest thought' [252]
- ájaiṣmādyāsanāma [ájaiṣma adyā āsanāma] ca, ábhūmānāgasō [ábhūma ānagāśas] vayām, úṣo yāsmād duṣvāpnyād, ábhaiṣmāpa [ábhaiṣma āpa] tād uchatu, anehāso va ūtāyaḥ, suūtāyo va ūtāyaḥ (VIII, 47, 18) 'now we have conquered and won, we have become free of sin. O dawn, we have been afraid of a bad dream (*from* √bhī 'fear' *which takes the ablative*), may she shine that away; your aids are incomparable, your aids are good aids' [253]
- ávarṣīr [ávarṣis] varṣām úd u ṣū [sū] gr̥bhāya, ákar dhānvāni ātietavā [āti-etava] u, ájijana [ájijanas] óṣadhīr bhōjanāya kām, utā prajābhyo avido [avidas] manīṣām (V, 83, 10) 'you have shed rain, now wholly cease; you have now made the deserts passable. You have produced plants for nourishment, and you have originated a poem for creatures' [254]

### 38 Omission of the verb.

Omission of the verb 'be' is a regular feature of the language of the *Rigveda*, as it is of Homeric Greek. A simple example was given in lesson 2: yó no dātā sā naḥ pitā (VIII, 52, 5) 'He who (is) a giver to us (is) a father to us' (example 39). Another regular characteristic is the omission, or elision, of the preceding verb. In the first example in the last section, ní grāmāso avikṣata, ní padvānto ni pakṣīṇaḥ, ní śyenāśaś cid arthīṇaḥ (X, 127, 5), the sense of the verb avikṣata is carried through all three lines of the verse simply by the repetition the preverb ní. Compare the use of út in the verse quoted in the introduction to Lesson 6, úd [út] iratām ávara út párāsa, ún [út] madhyamāḥ pitāraḥ somyāsaḥ (X, 15, 1), literally 'may they rise up, the more recent, up the distant, up those from the middle past, the inspired fathers', and of ā in the last line of the lesson text: ā no rayīm vahatam ótā [ā utā] vīrān, ā víśvāni amṛtā saubhagāni.

In the *Rigveda* elision of the verb is frequent, even when the elided verb has not just appeared, if it can be understood from the context. A preverb is often present to suggest the missing verb, as in the Lesson 3 text: prá síndhum áchā bṛhatī manīṣā 'a lofty poem (goes) forth to the river', and as in this lesson text, again with ácha: eṣā stómo mārutaṃ śárdho áchā.

- prá ririce divā [divás] índraḥ pṛthivyā [pṛthivyās], ardhām íd asya práti ródasī ubhé (VI, 30, 1) 'Indra surpasses heaven and earth, indeed one half (ardhá *masculine*) of him equals both the two worlds' (omission of the verb 'be', here ásti with preverb práti in its specialised sense 'is equal to'; see example 203) [255]
- ádha prá sū na úpa yantu dhītāyo, devāṃ áchā ná dhītāyaḥ (I, 139, 1) 'then may our thoughts surely go forth, thoughts (that go) as it were to the gods' [256]
- índra [índre] okyām didhiṣanta dhītāyo, devāṃ áchā ná dhītāyaḥ (I, 132, 5) 'thoughts will long to have (*subjunctive desiderative of* √dhā) a refuge in Indra, thoughts (that go) as it were to the gods' [257] (the formulaic last line occupies the same position in this and the previous example, in both concluding a long (atyaṣṭi) verse)

- rádat pathó váruṇaḥ sūryāya, prá árṇāṃsi samudrīyā nadīnām (VII, 87, 1) 'Varuna hewed a pathway for the sun, (he sent) forth the floods of streams belonging to the sea' (the supplied second verb áśṛjat, suggested by the preverb prá, is confirmed by the past participle sṛṣṭá in the line that follows) [258]
- ātmā devānām bhūvanasya gárgha, yathāvaśám carati devá eśāḥ, ghóṣā íd asya śṛṇvire ná rūpām (X, 168, 4) 'the breath of the gods, the germ of being, this god goes as he wills. His sounds indeed are heard, his form is not (seen)' (supplying dadṛṣe; compare I, 164, 44, also of the wind: dhrājir ékasya dadṛṣe ná rūpām 'of one the passage is seen, not the form') [259]

The vitality of preverbs is used to sophisticated poetic effect in the Lesson 5 text, where in two verses they indicate a change of verbal direction:

- utá syā no dívā matír, áditir ūtiyā gamat, sā śámtāti máyas karad ápa srídhaḥ (VIII, 18, 7) 'and that (is) our thought by day: Aditi will come with help. She will make (karat) blessed happiness, banish (ápa [karat]) misfortunes' [260]
- śám agnír agnībhiḥ karac, chám nas tapatu sūriyaḥ, śám vāto vātu arapā ápa srídhaḥ (VIII, 18, 9) 'Agni will bless with fires, let the sun warm a blessing for us, let the wholesome wind blow (vātu) a blessing, blow away (ápa [vātu]) misfortunes' [261]

### 39 Three nouns with mixed stems.

The word náú (f), Greek ναῦς, 'boat' declines as if from two stems, náú- and nāv-, showing elements of both the vowel and consonantal declensions. These are the forms that occur in the *Rigveda*.

	Singular	Plural
<b>Nom</b>	naús	nāvas
<b>Acc</b>	nāvam	
<b>Ins</b>	nāvā	naubhís
<b>Gen</b>	nāvás	
<b>Loc</b>	nāví	

- sá naḥ parśad áti durgāṇi víśvā, nāvéva [nāvā iva] síndhum duritāti agnīḥ (I, 99, 1) 'so will Agni bear us over all hard ways and dangers, as with a boat over a river' [262] (=124)
- védā [véda] yó vīnām padám, antárikṣeṇa pátatām, véda nāvāḥ samudrīyaḥ (I, 25, 7) '(Varuna) who knows the course of the birds flying through airy space, the course of the sea-faring boat (*lit.* 'belonging to the sea'; compare example 258 above)' [263] (=160)
- yās te pūṣan nāvo [nāvas] antáḥ samudré, hiraṇyáyīr antárikṣe cáranti, tābhir yāsi dūtyām sūryasya (VI, 58, 3) 'O Pushan, those golden (hiraṇyáyī, *feminine of* hiraṇyáya) ships of yours that move within the sea, within the atmosphere, with those you travel on the sun's embassy' [264]
- tám ūhathur naubhír ātmanvátibhiḥ (I, 116, 3) 'you (Ashvins) carried him with boats under sail' (*lit.* 'possessing breath'; compare example 259 above, where the wind is ātmā devānām) [265]

The word rayí 'treasure, precious thing', is usually masculine, but can also be of feminine gender. It declines as if from two stems, rayí- and rāy-. In the *Rigveda* the word is usually used in a non-material sense, and desire for treasure and offspring frequently go together, as in the lesson text. The table gives the usual forms.

	Singular	Plural
<b>Nom</b>	rayís	rāyas
<b>Acc</b>	rayím	rāyás, rāyas
<b>Ins</b>	rāyā	rayíbhīḥ
<b>Dat</b>	rāyé	
<b>Abl</b>	rāyás	
<b>Gen</b>	rāyás	rāyīṇām

- niṣṣīdhvarīs ta ósadhīr utāpo, rayīm ta indra pṛthivī bibharti (III, 55, 22) 'the plants and the waters are full of your benefits (*feminine of niṣṣīdh-van*), earth bears your treasure, Indra' [266]
- várūtrībhiḥ suśaraṇó no astu, tváṣṭā sudátro ví dadhātu ráyaḥ, tán no ráyaḥ párvatās tán na āpas, tád rātiṣāca ósadhīr utá dyaúḥ, vānaspátibhiḥ pṛthivī sajóṣā, ubhe ródasī pári pāsato naḥ (VII, 34, 22, 23) 'with protections may he be a good shelterer for us, may Tvashtar the good giver distribute treasures (*acc*); then there are treasures (*nom*) for us, the mountains, and the waters, the ones accompanied by gifts (*rātiṣāc*), the plants and the sky, the earth in concert with the trees, may both worlds guard us safe' [267]

Of the ancient complex of meaning given as dyú, dív (m) 'sky, heaven, day' in the glossary the forms dyaús, dívam, divás (genitive singular), diví and dívás (an anomalous feminine accusative plural form) have occurred in the lesson texts, all with the meaning 'heaven, sky'. In the second verse of the Lesson 7 text Heaven and Earth appear together in the dual compound dyāvāpṛthivī, and in the third the iterative compound divé-dive 'day after day' demonstrates the other, related sense of the word. The meaning 'day' has also been encountered in the fixed form dívā 'by day', often juxtaposed, as in the Lesson 1 text, with the accusative náktam 'by night'.

The alternative accusative plural dyūn most frequently occurs in the formula ánu dyūn, like divé-dive with the meaning 'day after day'. The dual dyāvā is also occasionally found as an abbreviated form of the compound dyāvāpṛthivī, as in example 270.

	Singular	Plural
<b>Nom</b>	dyaús	dyāvas, dívás
<b>Acc</b>	dyām, dívam	dyūn, dívás
<b>Ins</b>	divā	dyúbhis
<b>Dat</b>	divé	
<b>Abl</b>	dyós, dívás	
<b>Gen</b>	dyós, dívás	
<b>Loc</b>	dyávi, diví	

- āpa ósadhīr utá no avantu, dyaúr [dyaús] vānā giráyo vṛkṣákeśāḥ (V, 41, 11) 'may the waters and the plants favour us, the sky, the woods, the tree-tressed hills (girí (m))' [268]
- tvám dyām ca mahivrata, pṛthivīm cāti jabhriṣe (IX, 100, 9) 'you, mighty of law, bear yourself above heaven and above earth' [269]
- sā mā satyóktiḥ pári pātu viśváto, dyāvā ca yátra tatánann áhāni ca (X, 37, 2) 'so may true praise safeguard me on every side, where Heaven and Earth and days will stretch out' (the two lines that complete the verse are example 214 in the last lesson) [270]
- ágne ví paśya bṛhatābhí [bṛhatā abhí] rāyā, iṣām no netā bhavatād [bhavatāt] ánu dyūn (III, 23, 2) 'O fire, discern with lofty treasure, be for us leader of refreshments day after day' (the rare imperative in -tāt has a sustained future sense, like the Latin forms in -to, -tote)' [271]

#### 40 Formulaic cadences and repetitions.

The conclusion of this lesson text is formulaic in nature, and its lines are repeated elsewhere. The poem that immediately follows this one, V, 43, is also addressed to a range of divinities, and has the same coda, repeating the text from mā no mātā pṛthivī durmataú dhāt to the end. The last verse of the lesson text, verse 18, is also used to conclude two poems to the Ashvins later in the same book, V, 76 and V, 77. This use of formulae has already been encountered, in the introduction to Lesson 4, where two lines describing dawn in VII, 81 also occurred in I, 48. The last two lines of the first lesson text, I, 98, are a familiar refrain: tán no mitró váruṇo māmahantām, áditiḥ síndhuḥ pṛthivī utá dyaúḥ concludes 19 poems between I, 94 and I, 115, and supplies the end of the last verse of IX, 97, indicating that it originally also belonged with the poems in the first book.

Repetition frequently takes place within the same poem, as in example 212 in the last lesson. Each of the first six verses of a seven-verse supplication, I, 106, has as its last line víśvasmān no ámhaso niṣ pipartana

'from all trouble deliver us', the seventh ending with the usual refrain of this group described in the last paragraph.

- evā na indra vāryasya pūrdhi, prā te mahīm sumatīm vevidāma (VII, 24, 6; VII, 25, 6) 'so, Indra, fill us with bounty, may we ever find great favour with you' (concluding two successive poems) [272] (=221)
- úṣo yāsmād duṣvāpnyād, ábhaiṣmāpa tād uchatu, anehāso va ūtāyaḥ, suūtāyo va ūtāyaḥ (VIII, 47, 18) 'O dawn, we have been afraid of a bad dream, may she shine that away; your aids are incomparable, your aids are good aids' (the last two lines conclude every verse of this eighteen-verse poem) [273] (=253)
- niṣṣīdhvarīs ta ósadhīr utāpo, rayīm ta indra pṛthivī bibharti, sákhāyas te vāmabhājaḥ syāma, mahād devānām asuratvām ékam (III, 55, 22) 'the plants and the waters are full of your benefits, earth bears your treasure, Indra; may we be friends who share in your weal. Mighty is the single sovereignty of the gods' (the final verse of a poem addressed, like the lesson text, to víśve devāḥ, each verse of which ends with this line affirming the unified power of the gods) [274] (the first two lines =266)

## Ancient Sanskrit Online

### Lesson 9

#### Karen Thomson and Jonathan Slocum

Study of the language of the *Rigveda*, the earliest surviving Sanskrit text, shows that it is an anthology of poems that were composed over a period of many centuries. Some of its hymns are believed to date from the beginning of the second millennium BC, or even earlier according to some scholars.

The most detailed study of the internal chronology of these poems, based on an analysis of vocabulary, grammatical forms, and metre, was carried out by E. Vernon Arnold a century ago, building on the work of his nineteenth-century predecessors (see the reading list in section 9 of the Series Introduction). Arnold assigns the poems to five basic periods: Archaic (the earliest poems), Strophic, Cretic, Normal, and Popular, the last consisting of poems significantly later than the rest, most of which are found towards the end of Books I to IX, or in Book X. The periods of composition of the lesson texts are as follows:

- Archaic (Lessons 5, 6 and 10)
- Strophic (Lesson 4)
- Cretic (Lessons 1, 7 and 8)
- Normal (Lessons 2 and 3)

This lesson text consists of two poems, II, 42 (233), the penultimate poem in Book II, and X, 58 (884). Both belong to what Arnold termed the *Popular Rigveda*, which he describes as later additions to the original collection.

### Reading and Textual Analysis

II, 42 is in the triṣṭubh metre, like the last lesson text, while X, 58 is in anuṣṭubh, verses of four lines of 8 syllables each. Both clearly exhibit characteristics of the later language. The word pradís 'direction' in both poems is late, for example, as are the verbal adjectives bhāvya 'future', and bhūtá 'past' in the last verse of X, 58. Some words shifted in meaning over time: pitáras 'fathers' acquired the sense 'ancestors' (II, 42), and mánas 'understanding' the meaning 'spirit' (X, 58). The similar change in meaning of sárva 'whole' to mean 'all' was mentioned in section 32 of Lesson 7. In the first verse of X, 58 yamá appears as a proper name, which is also characteristic of a late poem. In earlier poems yamá means 'twin': samānó vām janitā bhrātarā yuvām, yamāv [yamaú] ihéhamātarā (VI, 59, 2) '(Indra and Agni,) your parents are the same, you are brothers, twins whose mother is everywhere'.

The first poem, II, 42, is addressed to a bird of good omen, and has only three verses. The second, X, 58, to the wandering spirit, is twelve verses long, but only the first line changes - lines 2-4 are a repeated refrain. After the first verse of X, 58 therefore only the new first line of each verse is glossed.

[II, 42] - kánikradaj janúṣam prabruvāṇá  
 íyarti vācam aritéva nāvam  
 sumaṅgálaš ca śákune bhávāsi  
 mā tvā kā cid abhibhā víśvyā vidat

- kánikradat -- participle; nominative singular masculine present active intensive participle of <√krand, krándati> cry out -- **calling out repeatedly**
- janúṣam -- noun; accusative singular masculine of <janús> descent, kind -- **kind**
- prabruvāṇás -- participle; nominative singular masculine present middle participle of <√brū, brávīti> say + preverb; <prá> forth -- **proclaiming**
- íyarti -- verb; 3rd person singular active present of <√ṛ, íyarti> go, send -- **he urges**
- vācam -- noun; accusative singular feminine of <vāc> voice, speech -- **his voice**
- aritā -- noun; nominative singular masculine of <arítṣ> oarsman -- **oarsman**
- iva -- particle; <iva> like -- **like**
- nāvam -- noun; accusative singular feminine of <naú> boat -- **a boat**
- sumaṅgálaš -- adjective; nominative singular masculine of <sumaṅgála> auspicious, bringing luck -- **bringing luck**
- ca -- conjunction; <ca> and -- **if** # A specialised use of ca, which accents the verb.
- śákune -- noun; vocative singular masculine of <śakúni> (a kind of bird) -- **shakuni-bird**
- bhávāsi -- verb; 2nd person singular active subjunctive of <√bhū, bhávati> be -- **you will be**
- mā -- particle; <mā> not, that not -- **let not**
- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- kā cit -- interrogative pronoun; nominative singular feminine of <kás, kā, kát, kím> who, which, what? + particle; <cit> even, all -- **any**
- abhibhā -- noun; nominative singular feminine of <abhibhā> *lit.* shining-against -- **prying light**
- víśvyā -- indeclinable; <víśvyā> *anywhere* -- **anywhere** # Like abhibhā, this word occurs only in this passage, and its meaning and form are debated.
- vidat -- verb; 3rd person singular active aorist injunctive of <√vid, vindāti> find -- **find**

mā tvā śyená úd vadhīn mā suparṇó  
 mā tvā vidad íṣumān vīró ástā  
 pítryām ánu pradíśam kánikradat  
 sumaṅgálo bhadravādī vadehá

- mā -- particle; <mā> not, that not -- **let not**
- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- śyenás -- noun; nominative singular masculine of <śyená> eagle -- **the eagle**
- út vadhīt -- verb; 3rd person singular active aorist injunctive of <√vadh> slay + preverb; <út> up - **slay**
- mā -- particle; <mā> not, that not -- **let not**
- suparṇás -- adjective; nominative singular masculine of <suparṇá> finely-plumed -- **the fine-feathered one**
- mā -- particle; <mā> not, that not -- **let not**
- tvā -- personal pronoun; accusative singular enclitic form of <tvám> you -- **you**
- vidad -- verb; 3rd person singular active aorist injunctive of <√vid, vindāti> find -- **find**
- íṣumān -- adjective; nominative singular masculine of <íṣumant> bearing arrows -- **bearing arrows**
- vīrás -- noun; nominative singular masculine of <vīrá> hero, man, strong son -- **the man**
- ástā -- noun; nominative singular masculine of <ástṛ> shooter, hunter -- **hunter**
- pítryām -- adjective; accusative singular feminine of <pítrya> of the fathers -- **of the fathers**
- ánu -- preposition; <ánu> after -- **towards**
- pradíśam -- noun; accusative singular feminine of <pradíś> direction, region -- **in the direction**

- kánikradat -- participle; nominative singular masculine present active intensive participle of <√krand, krándati> cry out -- **calling out repeatedly**
- sumaṅgálas -- adjective; nominative singular masculine of <sumaṅgála> auspicious, bringing luck -- **bringing luck**
- bhadravādī -- adjective; nominative singular masculine of <bhadravādín> of fortunate pronouncement -- **speaking good fortune**
- vada -- verb; 2nd person singular active imperative of <√vad, vádati> speak -- **speak**
- ihá -- adverb; <ihá> here, here on earth -- **down to us**

áva kranda dakṣiṇatō gṛhñāṃ  
 sumaṅgálo bhadravādī śakunte  
 mā na stená īśata māgháśaṃso  
 bṛhád vadema vidáthe suvírāḥ

- áva kranda -- verb; 2nd person singular active imperative of <√krand, krándati> cry out + preverb; <áva> down -- **call down**
- dakṣiṇatás -- adverb; <dakṣiṇatás> from the right side -- **from the right side** # From dáksṇa 'right', compare Greek δεξιός.
- gṛhñāṃ -- noun; genitive plural masculine of <gṛhā> house -- **of the houses**
- sumaṅgálas -- adjective; nominative singular masculine of <sumaṅgála> auspicious, bringing luck -- **bringing luck**
- bhadravādī -- adjective; nominative singular masculine of <bhadravādín> of fortunate pronouncement -- **speaking good fortune**
- śakunte -- noun; vocative singular masculine of <śakúnti> (a kind of bird) -- **dear shakuni-bird** # A variant of śakúni in verse 1.
- mā -- particle; <mā> not, that not -- **let not**
- na -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.
- stenás -- noun; nominative singular masculine of <stená> thief -- **the thief**
- īśata -- verb; 3rd person singular middle aorist injunctive of <√ís, íše> have mastery over -- **triumph over**
- mā -- particle; <mā> not, that not -- **let not**
- agháśaṃsas -- adjective; nominative singular masculine of <agháśaṃsa> of wicked praise -- **the impious man**
- bṛhát -- adverb; <bṛhát> on high -- **aloud**
- vadema -- verb; 1st person plural active optative of <√vad, vádati> speak -- **may we speak**
- vidáthe -- noun; locative singular neuter of <vidátha> *confident knowledge, wise judgement* -- **in wisdom**
- suvírās -- adjective; nominative plural masculine of <suvíra> of good manhood -- **good men** # The last line is formulaic, ending 22 poems in Book II, together with IX, 86, 48.

[X, 58] - yát te yamám vaivasvatám  
 máno jagāma dūrakám  
 tát ta ā vartayāmasi  
 ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- yamám -- noun; accusative singular masculine of <yamá> twin, Yama -- **to Yama** # The accusative of goal with a verb of motion. Yama is the saṃgámanam jánānām (X, 14, 1) 'the gatherer of men' who presides over the ancestral fathers in the kingdom of the dead.
- vaivasvatám -- adjective; accusative singular masculine of <vaivasvatá> son of Vivasvat -- **son of Vivasvat** # Literally 'of the radiant one'; see the feminine form in example 223 in Lesson 7.
- mánas -- noun; nominative singular neuter of <mánas> understanding, spirit -- **spirit**



- jagāma -- verb; 3rd person singular active perfect of <√gam, gáchatī> go -- **goes**
- dūrakám -- adverb; <dūrakám> far away -- **far away**
- tát -- adverb; <tát> then -- **then**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **to you**
- ā vartayāmasi -- verb; 1st person plural active causative of <√vṛt, vārtate> turn + preverb; <ā> (intensifies or reverses meaning) -- **we turn it back**
- ihá -- adverb; <ihá> here, here on earth -- **here**
- kṣáyāya -- noun; dative singular masculine of <kṣáya> home -- **to dwell**
- jīvāse -- infinitive; dative infinitive from <√jī, jīvati> be alive -- **to live** # See section 44.

yát te dívam yát pṛthivīm  
māno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- dívam -- noun; accusative singular masculine of <dyú, dív> sky, heaven, day -- **to the sky**
- yát -- conjunction; <yát> that, when -- **when**
- pṛthivīm -- noun; accusative singular feminine of <pṛthivī> earth -- **to the earth...**

yát te bhūmim cāturbhṛṣṭim  
māno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- bhūmim -- noun; accusative singular feminine of <bhūmi> earth, land -- **to the land**
- cāturbhṛṣṭim -- adjective; accusative singular feminine of <cāturbhṛṣṭi> four-cornered -- **four-cornered...**

yát te cātasraḥ pradísó  
māno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- cātasras -- numeral; accusative plural feminine of <catúr> four -- **in the four**
- pradísas -- noun; accusative plural feminine of <pradís> direction, region -- **directions...**

yát te samudrám arṇavám  
māno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- samudrám -- noun; accusative singular masculine of <samudrá> gathering place of waters, sea -- **sea**

- arṇavám -- adjective; accusative singular masculine of <arṇavá> billowing, foaming -- **to the foaming...**

yát te márīcīḥ praváto  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- márīcīs -- noun; accusative plural feminine of <márīci> particle of light, gleaming light -- **to the gleaming lights**
- pravátas -- noun; genitive singular feminine of <pravát> mountain slope, height -- **of the distant slope...**

yát te apó yád óṣadhīr  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- apás -- noun; accusative plural feminine of <áp> water -- **to the waters**
- yát -- conjunction; <yát> that, when -- **when**
- óṣadhīs -- noun; accusative plural feminine of <óṣadhi> plant -- **to the plants...**

yát te sūryam yád uṣásam  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- sūryam -- noun; accusative singular masculine of <sūrya> sun -- **to the sun**
- yát -- conjunction; <yát> that, when -- **when**
- uṣásam -- noun; accusative singular feminine of <uṣás> dawn -- **to the dawn...**

yát te párvatān bṛható  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- párvatān -- noun; accusative plural masculine of <párvata> mountain -- **to the mountains**
- bṛhatás -- adjective; accusative plural masculine of <bṛhánt> high, lofty -- **lofty...**

yát te víśvam idám jágan  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- víśvam -- adjective; accusative singular neuter of <víśva> all -- **to all**
- idám -- demonstrative pronoun; accusative singular neuter of <ayám, iyám, idám> this -- **this #**  
Used here with special meaning 'this world', like itás earlier in the line.
- jágat -- noun; accusative singular neuter of <jágat> moving world -- **world...**

yát te párāḥ parāvato  
māno jagāma dūrakām  
tāt ta ā vartayāmasi  
ihā kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- párās -- adjective; accusative plural feminine of <pára> former, farther -- **still farther**
- parāvátas -- noun; accusative plural feminine of <parāvát> distance -- **to distances...**

yát te bhūtām ca bhávyam ca  
māno jagāma dūrakām  
tāt ta ā vartayāmasi  
ihā kṣáyāya jīvāse

- yát -- conjunction; <yát> that, when -- **when**
- te -- personal pronoun; dative/genitive singular enclitic form of <tvám> you -- **your**
- bhūtām -- verbal adjective; accusative singular neuter of past participle of <√bhū, bhávati> be -- **to what has been**
- ca -- conjunction; <ca> and -- **and**
- bhávyam -- verbal adjective; accusative singular neuter of future passive participle of <√bhū, bhávati> be -- **what is to be**
- ca -- conjunction; <ca> and -- **and...**

## Lesson Text

[II, 42] - kánikradaj janúṣam prabruvāṇá  
íyarti vācam aritéva nāvam  
sumaṅgálaš ca śakune bhávāsi  
mā tvā kā cid abhibhá víśvyā vidat

mā tvā śyená úd vadhīn mā suparṇó  
mā tvā vidad íṣumān vīró ástā  
pítryām ānu pradíṣam kánikradat  
sumaṅgálo bhadravādī vadehá

áva kranda dakṣiṇató grhāṇām  
sumaṅgálo bhadravādī śakunte  
mā na stená íśata māgháśaṃso  
brhád vadema vidáthe suvīrāḥ

[X, 58] - yát te yamám vaivasvatám  
māno jagāma dūrakām  
tāt ta ā vartayāmasi  
ihā kṣáyāya jīvāse

yát te dívaṃ yát pṛthivīm  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te bhūmim cāturbhṛṣṭim  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te cātasraḥ pradīśo  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te samudrám arṇavám  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te mārīciḥ praváto  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te apó yád ósadhīr  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te sūryaṃ yád uśásam  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te párvatān bṛható  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te víśvam idám jágan  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te párāḥ parāváto  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

yát te bhūtám ca bhávyam ca  
máno jagāma dūrakám  
tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

## Translation

[II, 42]

Calling out repeatedly, proclaiming his kind,  
He urges his voice like an oarsman a boat.  
O shakuni-bird, if you will bring us luck  
Let not any prying light anywhere find you.

Let the eagle not slay you, not the fine-feathered one,  
Nor the man bearing arrows, the hunter, find you.  
Calling out repeatedly in the direction of the fathers  
Bringing luck, speaking good fortune, speak down to us.

Call down from the right side of the houses  
Bringing luck, speaking good fortune, dear shakuni-bird;  
Let the thief not triumph over us, nor the impious man,  
May we, good men, in wisdom speak out loud.

[X, 58]

When your spirit goes  
Far away, to Yama son of Vivasvant;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far way, to the sky, to the earth;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to the four-cornered land;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, in the four directions;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to the foaming sea;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to the gleaming lights of the distant slope;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to the waters, the plants;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to the sun, to the dawn;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to the lofty mountains;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to all this world;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to still farther distances;  
Then we turn it back to you,  
Here to dwell, to live.

When your spirit goes  
Far away, to what has been and what is to be;  
Then we turn it back to you,  
Here to dwell, to live.

## Grammar

### 41 Similes introduced by iva and ná.

#### 41.1 iva, va.

The poetry of the *Rigveda* is regularly metaphorical, and similes are not uncommon. The example in the first verse of the lesson text is typical of the use of iva -- the bird íyarti vācam aritēva [aritā iva] nāvam (II, 42, 1) 'urges his voice like an oarsman a boat'. A similar example was given at the end of Lesson 7, svastí pánthām ānu carema, sūryācandramāsāv iva (V, 51, 15) 'with wellbeing may we follow the path, like the sun and shining moon'. Usually iva follows a noun in the simile, but it can also follow other parts of speech, as in the first and penultimate examples below. These are not long similes of the Homeric kind, but short pithy comparisons, as is stressed by the treatment of iva in the ancient 'word by word', or Pada text, which attaches it to the preceding word as if it were a suffix.

In a number of places the metre indicates that although the earliest texts give the reading as iva, it should in fact be va. Example 279 is an instance of this. The metre of these poems shows numerous ways in which the ancient texts need to be corrected, some examples of which will be discussed in the section on metre at the end of this lesson.

- prá bodhayā púramdhiṃ, jārā ā sasatīm iva (I, 134, 3) 'wake up abundance, like a lover a sleeping girl' [275] (= first 2 lines of 217)
- mánus tókmeva [tókma iva] rohatu (X, 62, 8) 'let mankind spring up like young corn' (quoted at the end of Lesson 1; 'corn' here is of course used in its collective sense) [276]
- ví yó jaghāna śamitēva [śamitā iva] cárma, upastīre pṛthivīm sūryāya (V, 85, 1) '(Varuna,) who struck out the earth like a worker a skin to spread it before the sun' [277]
- tát indra préva [prā iva] víryam cakārtha, yát sasántam vājreṇābodhayó 'him [vājreṇa ābodhayas áhim] (I, 103, 7) 'then, Indra, you initiated your heroic deed, so to speak, when you roused the sleeping dragon with your weapon' (the participle is from √sas 'sleep'; compare the feminine sasatī in 275 above) [278]
- máyo vāpo [māyas va āpas] ná tṛṣyate babhūtha (I, 175, 6; I, 176, 6) 'you were like happiness, like water (waters) to a thirsty man' [279]

#### 41.2 ná 'like'.

The particle ná has two distinct meanings in Ancient Sanskrit, ná, 'not' and ná 'like', the second of which is found in the last example above. The use of ná 'like' is common in the *Rigveda*, with well over a thousand occurrences, but this meaning is already rare by the time of the *Atharvaveda* where it is found only 18 times, and it has disappeared entirely from Classical Sanskrit. The two meanings are often differentiated in pronunciation: ná 'not' combines with a following vowel, but ná 'like', being closely connected with the preceding word, does not, as the metre makes clear. In addition, ná 'like' cannot stand first in the line, although ná 'not' regularly does. Compare the use of the two together in examples 281 and 284.

Like iva, ná 'like' usually follows a noun in the simile, as in the Lesson 4 text: syāma mātúr ná sūnávaḥ 'we would be like of-the-mother sons'. The sense may however extend over the whole clause, as in example 56 in Lesson 3, yásya bráhmāṇi sukratū ávātha, ā yát krátvā ná śarādaḥ pṛṇatīthe (VII, 61, 2) 'whose prayers, O very able pair, you will favour, so that you will fill his autumns with capability, as it were'. The ancient Pada text does not treat ná as suffixal, unlike iva, possibly because of uncertainty about the distinction

from ná 'not' in some passages. The two words, ná 'like' and ná 'not', are listed together in Alexander Lubotsky's concordance to the *Rigveda* for the same reason.

The last example in this section, the first verse of a poem addressed to víśve devāḥ, illustrates how a sustained metaphor can grow out of a simile. The poet uses figurative language throughout the verse to describe his willingness to engage in his task of praising the gods in turn.

- sahasrīyāso apāṃ ná ūrmāyaḥ (I, 168, 2) 'like the countless waves of the waters' [280]
- yāsyāmitāni vīryā, ná rādhah párietave, jyótir ná víśvam abhí ásti dáksīṇā (VIII, 24, 21) 'who heroic deeds are measureless, his favour not to be surpassed, his liberality, like light, is over all' [281]
- tvāṃ dhīyam manoyújaṃ, sṛjā vṛstīm ná tanyatúḥ (IX, 100, 3) 'may you send forth the thought harnessed by understanding, as thunder (tanyatú (m)) the rain' [282]
- prāti me stómam áditir jagṛbhyāt, sūnúṃ ná mātā hṛdyaṃ suśévaṃ (V, 42, 2) 'may Aditi welcome my praise, like a mother a beloved son dear to her heart (hṛdya, *from* hṛd) ' [283] (first line = 163)
- háyo ná vidvāṃ ayuji svayāṃ dhurí, tām vahāmi pratāraṇīm avasyúvaṃ, nāsyā [ná asyās] vaśmi vimúcaṃ nāvṛtam [ná āvṛtam] púnar, vidvāṃ pathāḥ puraetá rjú [puraetā ṛjú] neṣati (V, 46, 1) 'like a draught-animal that knows I have harnessed myself to the pole. I draw that which promotes (*feminine of* pratāraṇa, *from* √tṛ with *preverb* prá, *elsewhere always figurative*) and brings help. I do not wish for freeing (vimúc (f), *from* √muc with *preverb* ví, *again always metaphorical*), nor turning back again; may he who knows the way, the one going in front (pura-etṛ), guide me straight! (ṛjú, *used both literally and metaphorically, here in both senses*)' [284]

## 42 yáthā and yathā.

The word yáthā, like ná, has two distinct senses. It is used as a conjunction meaning 'so that', as at the end of the Lesson 7 text: yáthā sám ádhvañ chām ásad duroṇé 'that there may be blessing on the way, or at home'. It can also, like ná and iva, mark a comparison. An example was given in the introduction to Lesson 5 -- pakṣā váyo yáthopári [yáthā upári], ví asmé śárma yachata (VIII, 47, 2) 'as birds their wings overhead, stretch out shelter for us' [285]. The compound yathāvaśám 'according to will (váśa (m) 'will')' derives from this second meaning, as in example 259 in the last lesson: ātmā devānām bhúvanasya gárbha, yathāvaśám carati devá eṣāḥ (X, 168, 4) 'the breath of the gods, the germ of being, this god goes as he wills'.

In both senses yáthā introduces a subordinate clause, accenting the verb if there is one, and can stand first in the sentence or line unlike iva and ná 'like'. It is also sometimes used as a simple comparative at the end of a line, when it loses its accent, as in the last verse of II, 43 (which forms a pair with the lesson text poem II, 42), the last example in this section.

The three words of comparison, yáthā, ná and iva, can be used together for poetic effect, as in the first example.

- yáthā pūrvebhyo jaritṛbhya indra, máyo vāpo ná tṛṣyate babhūtha, tām ánu tvā nivídaṃ johavīmi (I, 175, 6; I, 176, 6) 'as you were to the singers of old like happiness, Indra, like water to the thirsting man, I entreat you for that knowledge' (second line = 279) [286]
- yátheyám [yáthā iyám] pṛthivī mahī, dādhāremān [dādhāra imān] vánaśpátin, evā dādhāra te máno, jīvātave ná mr̥tyáve (X, 60, 9) 'just as this mighty earth holds firm these trees, so does it hold firm your spirit, for life not death' [287]
- tát-tad agnír váyo dadhe, yáthā-yathā kṛpaṇyáti (VIII, 39, 4) 'every life-force fire grants, to each exactly as he yearns (a denominative verb, *from* kṛpaṇá) ' [288]
- gṛhān gacha gṛhāpatnī yáthāso [yáthā áśas], vaśínī tvāṃ vidátham ā vadāsi (X, 85, 26) 'go home so that you will be lady of the house, having sway may you pronounce wise judgement' [289]
- āvādams [āvādan] tvāṃ śakune bhadrām ā vada, tūṣṇīm āsīnaḥ sumatīm cikiddhi naḥ, yád utpátan vādasi karkarír yathā (II, 43, 3) 'may you, shakuni-bird, speaking out pronounce good fortune, sitting silently observe favour for us, when flying off you speak like a *karkari*' ('a charivari'? The word karkarí occurs only here. It has been related to the Homeric verb καρκαίρω

in Iliad 20, 157: 'the plain was filled with the men and their horses... the earth *reverberated*,  
κάρκαυρε δὲ γαῖα, under their feet') [290]

### 43 Injunctives.

The verbal forms known as injunctives are ancient. They are identical with forms of the imperfect and the aorist, the augmented past tenses, but without the augment, being residues of the period before the augment was added to indicate past tense. These unaugmented verbal forms developed in two distinct directions, with different meanings. They remain in use in the *Rigveda* as alternatives to the augmented past forms. In addition, many are used modally, with an exhortatory, or injunctive, sense, from which the name derives. They survive in Classical Sanskrit only with the particle mā 'not', Greek μή, as negative injunctions or prohibitions. The context usually makes clear the function of the verb.

#### 43.1 Unaugmented past forms.

These three examples are taken from earlier lessons.

- yáj jāyathā [jāyathās, = ájāyathās] apūrvya [...] tát pṛthivīm aprathayaḥ (VIII, 89, 5) 'when you were born, O incomparable one ... then you spread out the earth' (=67, 113) [291]
- ārcanta éke máhi sāmā manvata [= amanvata], téna sūryam arocayan (VIII, 29, 10) 'some, praising, conceived the great harmony, with which they caused the sun to shine' (=143) [292]
- pravācyam śasvadhā vīryam tād, indrasya kārma yád áhiṃ vivṛścāt [= ví ávṛścāt] (Lesson 3 text) 'that heroic deed is evermore to be celebrated, Indra's act that he cut the snake in pieces' [293]

#### 43.2 Modal forms.

In the first three passages below the context shows that vocam, sāvīs and pīpes have an injunctive, not a past sense. The fourth is less clear; but the imperative in the first line of the verse that follows, úṣa ā bhāhi bhānúnā 'O dawn, shine out with brightness', suggests an injunctive sense for uchat.

- indrasya nú vīryāṇi prá vocam, yāni cakāra prathamāni vajrī (I, 32, 1) 'now let me praise Indra's heroic deeds, the first ones that he did, the armed one' (the opening line of a poem to Indra) [294]
- adyā no deva savitaḥ, prajāvat sāvīḥ [sāvīs] saubhagam, pārā duṣvápnyam suva (V, 82, 4) 'today prompt fortune with progeny for us, O divine Savitar, banish the bad dream' [295]
- nū ṣṭutā [stutās] indra nū grṇāná, iṣam jaritré nadyò ná pīpeḥ [pīpes] (IV, 16, 21) 'now praised, now lauded, Indra, yield refreshment abundantly for the singer, like streams' (final verse) [296]
- víśvam asyā nānāma cákṣase jágaj, jyótiṣ kṛṇoti sūnārī, āpa dvēṣo maghónī duhitā divá, uṣā uchat [uchāt] āpa srídhaḥ (I, 48, 8) 'all the moving world pays reverence to the sight of her; the fair lady makes the light. Let dawn, the gracious daughter of heaven, shine away hatred, shine misfortunes away' (quoted in the introduction to Lesson 4) [297]

#### 43.3 Negative modal forms with mā.

- mā śūne bhūma sūryasya saṃdṛśi (Lesson 7 text) 'let us not be in want in the sight of the sun' [298]
- mā no mātā pṛthivī durmataú dhāt (Lesson 8 text) 'let Mother Earth not place us in disfavour' [299]
- sárasvati abhí no neṣi vásyō, māpa [mā āpa] spharīḥ [spharīs] páyasā mā na ā dhak [...] mā tvát kṣétrāni áraṇāni ganma (VI, 61, 14) 'O Sarasvati, lead (a -si imperative) us to better, do not spurn us (from √sphṛ), do not deprive us (from √dagh with preverb ā) of your plenty... let us not go away from you to foreign fields' [300]

### 44 Infinitives.

All forms of what is called the infinitive in the *Rigveda* are in origin case forms of old abstract nouns, datives being by far the most common. They frequently appear in parallel with datives of more familiar



nouns, as *jīvāse* does with the dative of *kṣāya* in the refrain in the lesson text: *ihā kṣāyāya jīvāse*, literally 'here for home, for living'. The majority are formed from ancient abstract nouns in *-tu*, like *vārtave* 'to be hindered' in the Lesson 3 text, from *vārtu*, *yótave* 'to keep away' in Lesson 5 from *yótu*, and *pārietave* 'to be surpassed' in example 281, from *pāri-etu*.

One line of the Lesson 4 text contains two dative infinitive forms from different stems: *prakhyai devī svār dṛśé* 'O goddess, (you make) the sunlight to be gazed on (from *pra-khyā*), seen (from *dṛś*; compare the locative of *saṃdṛś* in example 298 in the last section)'. Because infinitives in fact derive from abstract nouns, when translated as infinitives they often have to be rendered as passive, as in these examples: *vārtave* 'to be hindered' is literally 'for hindrance', *prakhyai* 'for gazing on', and *dṛśé* 'for sight'.

Two peculiarities of the infinitive are worthy of note. Some, ending in *-tavaí*, are doubly accented, as in example 254 in the last lesson, *ákar dhānvāni átietaṁ [átietaṁ] u* (V, 83, 10) 'you have now made the deserts passable (from *áti-etu*)', and *hántavaí* in example 304 below. The second is that the regular accusative infinitive form of Classical Sanskrit, ending in *-tum* or *-itum*, despite its coincidence of form with the Latin infinitive, appears not to owe its origin to the ancient Rigvedic dialect: only four forms in *-tum* are found, of which only *dātum*, from *dātu* 'giving', occurs more than once (twice; the dative *dātave*, as in example 303, five times).

- *ā no nāvā matinām, yātām pārāya gántave* (I, 46, 7) 'approach, (Ashvins), with the ship of our thoughts, to go to the far shore' (from *gántu* 'going') [301]
- *ví yó jaghāna śamitéva [śamitā iva] cárma, upastíre pṛthivīm sūryāya* (V, 85, 1) '(Varuna,) who struck out the earth like a worker a skin to spread it before the sun' (from *upa-stír* 'spreading before') (= 277) [302]
- *yé te mādā āhanāso víhāyasas, tébhir índraṁ codaya dātave maghām* (IX, 75, 5) 'what delights, richly productive, mighty, are yours, with them encourage Indra to give the reciprocal gift' [303]
- *brahmāṇa índraṁ maháyanto arkaír, ávardhayann áhaye hántavā [hántavaí] u* (V, 31, 4) 'devout men magnifying Indra with eulogies, strengthened him for destroying the dragon' (*áhaye*, from *áhi*, is dative by attraction; first line = 130) [304]
- *kṛdhí [kṛdhí] na ūrdhvāñ caráthāya jīvāse* (I, 36, 14) 'raise us up to move ('for moving'; *carátham*, *caráthām*, and *caráthā* also occur), to live ('for living', *jívás*, only found in the dative)' [305]
- *utá vāta pitāsi na, utá bhrātótā naḥ sákha, sá no jīvātave kṛdhi* (X, 186, 2) 'Wind, you are to us a father, and a brother, and our friend, so make us to live' (dative of *jīvātu* 'life'; also occurs in the nominative and accusative, and see example 287 above where the dative was juxtaposed with the dative of *mṛtyú* 'death'. In later texts *jīvātave* becomes established as an independent infinitive) [306]

#### 45 Metre.

The metre of the *Rigveda* has an underlying *iambic* rhythm, that is, a rhythm characterised by a repeated pattern of a short followed by a long syllable, *v- v- v- v-*. This is also the natural rhythm of English, and Milton's line describing the progress of Satan,

And swims/ or sinks/ or wades/ or creeps/ or flies

is an example of an entirely regular iambic line. Milton wrote chiefly in iambic pentameters, lines of 5 iambs (*v-*) or ten syllables, as in this example. Lines of 10 syllables are however rare in the *Rigveda* where lines of 8, 11 or 12 syllables predominate.

The second of the two poems of the lesson 9 text, X, 58, is in a metre traditionally called *anuṣṭubh*, which consists of four-line iambic verses of 8 syllables. (If *m̐*, or any two consonants, which do not have to be in the same word, follow, they render a syllable long, and *aḥ* is always long.) As in all good poetry, there are many variations to the underlying rhythm. The cadence, or closing phrase, however tends to be regular, as in the line concluding every verse of this poem:

yát te yamám vaivasvatám -- v- -- vv  
máno jagāma dūrakám v- v- v- vv

tát ta ā vartayāmasi	-v -- v- vv
ihā kṣáyāya jīvāse	v- v- v- v-

This is the prevailing metre of later Sanskrit verse. A more usual Rigvedic metre is one line shorter, with verses of three lines of 8 syllables, as in example 251 in the last lesson, repeated below. This is called gāyatrī:

ní grāmāso avikṣata	-- -- v- vv
ní padvānto ni pakṣínah	v- -- v- v-
ní śyenāśaś cid arthínah	-- -- v- v-

The first text poem in this lesson, II, 42, is in triṣṭubh, which is the most common metre of the *Rigveda*. It is also the metre of the texts of lessons 1, 3, 6 and 8. It consists of four-line verses of 11 syllables, with a varied rhythmic pattern as a result. The cadence is regularly *trochaic*, that is, characterised by an inversion of the iambic rhythm, (-v), but the opening is usually iambic, as in the first two lines.

kánikradaj janúṣam prabruvāṇá	v- v- vv- -v -v
íyarti vācam aritéva nāvam	v- v- vvv -v -v

Another metre in frequent use by the ancient poets adds a syllable to the 11 triṣṭubh syllables, restoring the iambic cadence. This is called jagatī, and is the metre of the Lesson 2 text, and most of the Lesson 7 text.

The metres of the Lesson 4, 5, and 10 texts combine lines of different lengths, and are known as lyric metres. The Lesson 5 text consists of verses of 8, 8 and 12 syllables, a metre called uṣṇih. Both the Lesson 4 and 10 texts alternate verses of 8, 8, 12, 8 syllables (bṛhatī) and 12, 8, 12, 8 syllables (satobṛhatī). These song-like verse patterns are characteristic of early poems. In addition, many poems interpose verses in different metres for poetic effect, as in the texts of Lessons 7 and 8.

The above is a highly condensed outline of the metre used by the poets of the *Rigveda*. A comprehensive study in the context of the chronology of the poems was published by E. Vernon Arnold in 1905 (see the reading list at the end of the Series Introduction).

#### 45.1 The importance of the metrical evidence.

The *Rigveda* has come down to us in two textual forms. The primary text is the saṃhitā 'placed together', or continuous text. Its date is unknown. The accompanying Pada 'word' text derives from the continuous text, analysing all its *sandhi* combinations (Sanskrit saṃdhi, related to saṃhitā) to provide a word by word gloss. The later Vedic texts, also handed down from remote antiquity, largely derive from the *Rigveda*. The earliest of these quote extensively from the *Rigveda*, sometimes introducing variations to the saṃhitā text, replacing words that have become archaic, and occasionally giving readings that are incorrect. Example 151 in Lesson 6, lines 3 and 4 of the first verse of a triṣṭubh poem in praise of Indra -- the opening two lines are example 294 above -- provides a simple illustration:

áhann áhim ánu apás tatarda
prá vakṣáṇā abhinat párvatānām

He destroyed the dragon, released the waters,  
Split open the fertile places of the mountains.

The *Atharvaveda* (AVP 13.6.1) repeats the verse, but replaces the plural noun vakṣáṇās with a participle, vakṣámānās. This not only destroys the metre of the line but makes no grammatical sense, and is clearly simply an error. The saṃhitā text is the most authoritative text that we have.

However, study of the metre of the poems of the *Rigveda* demonstrates that the ancient editors of this continuous text systematically applied rules of pronunciation that were regularly wrong. They were dealing with material composed in a period when the language was less rigidly regulated than it was in theirs, and it is apparent that this freer form was unfamiliar to them.

Some of these misapplied rules have already been mentioned in the lessons. For example, the first person plural optative of the verb 'to be' is regularly trisyllabic in the Rigvedic poems, *siyāma*, as in the first line of the first lesson text. The ancient editors always render it *syāma*, with loss of a syllable. Syllabic value has to be restored to the semivowels *y* and *v* in this way in a large number of words. (Many of the illustrations that follow are drawn from the examples given in the first grammar section of this lesson.) The word *h̥ḍya*, which occurs in example 283, must always be read *h̥ḍiya*, and *tvām* must regularly be read *tuvām*, particularly in poems from the Archaic period, as in example 282. In ten of its twelve occurrences in the lesson texts *sūrya* has to be read *sūriya*. The syllabic loss is most apparent where the dropped vowel carried the accent, and the ancient text supplies a grave accent to the following syllable to indicate that it is missing. The accented vowel must be restored in nearly every case: *svār* should always read *súvar*, *ukthyà*, *ukthíya*, *vīryà*, *vīríya* (see examples 278 and 281). (However, as words from which these syllables were systematically dropped by the *saṃhitā* text have entered dictionaries and grammars only in this later form, this is the form given both in the examples and in the glosses, to enable cross-referencing.) Other rules are similarly imposed on the Rigvedic vocabulary by its earliest editors. Later rules of syncopation are consistently applied to oblique cases of neuter nouns in -man: *dhāman* and *sāman* appear fifteen times in the text with the second vowel syncopated, but in every instance the vowel is restored by the metre. In the same way, the genitive/locative *pitarós* is always written *pitrós*.

Some examples of rules misapplied *between* words follow, to illustrate the many ways in which the ancient editors obscured the poetry of the *Rigveda*.

Rules of combination, designed to avoid hiatus, were systematically applied to adjoining vowels in different words, often destroying the rhythm of the line. These combinations occur even over line ends, obscuring the metrical form. Every lesson text contains at least one example of this combining of words over line ends; the Lesson 10 text has five. The refrain in each of the twelve verses of X, 58 in this lesson provides a typical example:

tát ta ā vartayāmasi  
ihá kṣáyāya jīvāse

The *saṃhitā* text combines the *i* at the end of one line with the *i* at the beginning of the next, and reads

tát ta ā vartayāmasihá kṣáyāya jīvāse,

and the *anuṣṭubh* verse pattern of 8-syllable lines, with a reiterated regular iambic cadence in the last line, is lost.

Example 277 reads

ví yó jaghāna śamitéva cárma  
upastíre pṛthivīm sūryāya

The poem is in *triṣṭubh* throughout, and *sūriyāya* must be read for *sūryāya*, as often. The *saṃhitā* text, in addition to regularising the last word to *sūryāya*, combines the *a* at the end of one line with the *u* at the beginning of the next. The couplet then reads

ví yó jaghāna śamitéva cármopastíre pṛthivīm sūryāya,

and again the metrical form, together with in this instance two syllables, disappears. In the third verse of the Lesson 8 text,

kāmo rāyé havate mā suastí  
úpa stuhi pṛśadaśvāṃ ayāsaḥ

su-astí 'well-being' -- which the continuous text gives as svastí -- at the end of one line is combined with úpa at the beginning of the next to read svastyúpa. The replacement by the saṃhitā text of final i or u with the semivowels y or v before a vowel, which happens twice in this line, has to be corrected more than 5,000 times in the text.

The last illustration is example 280, from an Archaic poem in the jagatī metre.

sahasrīyāso apāṃ ná ūrmāyaḥ

The line is a syllable short. The syllable can be restored here, and in over 500 similar places, by reading the genitive plural ending as bisyllabic, -aam. It seems probable that this was the earlier pronunciation. However, in the saṃhitā text another syllable is lost. It applies sandhi between the two words ná and ūrmāyas, reading nórmayás,

sahasrīyāso apāṃ nórmayāḥ

But ná here means 'like', 'like the countless waves of the waters', and unlike ná 'not', ná 'like' does not combine with a following word in pronunciation. In this example, and in three other places in the same poem, the systematic rule applied by the ancient editors obscures not only the metre, but also the meaning of the line.

The editors of the saṃhitā 'continuous' text regularly turned the poetry of the *Rigveda* into prose, masking both its form and its meaning. The Pada 'word' text is often, quite by chance, closer to the original. Only careful study of the metre has enabled scholars to reconstruct the form in which these poems were composed, and it was not until 1994 that an attempt at a complete reconstruction was published (see the reading list at the end of the Series Introduction). Gary Holland and Barend van Nooten's metrically reconstructed text provides a long-needed resource for renewed study of the Ancient Sanskrit of the *Rigveda*. Throughout these lessons misleading sandhi combinations between words in the saṃhitā text have been removed according to the 1994 metrical text.

## Ancient Sanskrit Online

### Lesson 10

#### Karen Thomson and Jonathan Slocum

The world of the poets of the *Rigveda* was governed by laws of Newtonian orderliness, represented by a group of abstract nouns of complex meaning. One of these, vratá 'holy law, divine commandment', was described in the introduction to Lesson 7. Of similar complexity are dhāman 'foundation, just law, precept', related to Greek θέμις and English *doom*, and dhárman 'support, fixed order', both of which are found in the Lesson 10 text, together with ṛtá (see below), a word which is repeated in the last two verses, joining them together into one grammatical sentence.

### Reading and Textual Analysis

The lesson text is verses 10-20 of an Archaic poem, VIII, 27 (647) which, like the Lesson 4 text, is in the alternating lyric bṛhatī/satobṛhatī metre. The poem apostrophizes all the gods, beginning in traditional style with Agni: agnīr ukthé puróhitaḥ 'Agni is placed first in holy song' (verse 1). Verses 10-20 are specifically addressed to the gods of Truth and Order, in particular Aryaman, Mitra and Varuna, who are named in the passage. The most important of the network of words describing the abstract concepts that these deities embody is ṛtá, perhaps best translated 'Truth', but also having the sense 'Cosmic Order'. Poetry itself is born from ṛtá: prá bráhma etu sádanād [sádanāt] ṛtásya, ví raśmībhiḥ sasṛje sūryo gāḥ (VII, 36, 1) 'let prayer go forth from the seat of Truth; the sun despatches singers with his rays (raśmí (m))'.

And through their attention to Truth, and the wisdom that results, mortals become allied with the gods -- an alliance that is the theme of the Lesson 10 text.

ásti hí vaḥ sajātyaṃ riśādaso  
dévāso ásti āpiyam  
prá naḥ pūrvasmai suvitāya vocata  
makṣū sumnāya nāvyaḥ

- ásti -- verb; 3rd person singular active present of <√as, ásti> be -- **there is**
- hí -- particle; <hí> for, because -- **because**
- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yūyám> you (pl.) -- **with you**
- sajātyaṃ -- noun; nominative singular neuter of <sajātyā> kinship -- **kinship**
- riśādasas -- adjective; vocative plural masculine of <riśādas> *benign* -- **O benign** # The meaning of the epithet remains uncertain.
- dévāsas -- noun; vocative plural masculine of <devá> divine, god -- **gods**
- ásti -- verb; 3rd person singular active present of <√as, ásti> be -- **there is**
- āpiyam -- noun; nominative singular neuter of <āpya> alliance -- **alliance**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **us** # Compare Latin *nos*. The word *enclitic* means 'leaning'. An enclitic word cannot stand first in a sentence or line. It 'leans' on the previous word, and loses its accent.
- pūrvasmai -- adjective; dative singular neuter of <pūrva> former, previous -- **of old**
- suvitāya -- noun; dative singular neuter of <suvitā> well-being -- **to well-being**
- prá vocata -- verb; 2nd person plural active simple aorist imperative of <√vac> speak + preverb; <prá> forth -- **admit**
- makṣū -- adverb; <makṣū> swiftly, soon -- **soon** # Always given as makṣú in the Pada text. Compare Latin *mox*.
- sumnāya -- noun; dative singular neuter of <sumná> favour, boon -- **to favour**
- nāvyaḥ -- comparative adjective; dative singular neuter of <nāvyaṃs> newer -- **newer**

idā hí va úpastutim  
idā vāmāsyā bhaktāye  
úpa vo viśvavedaso namasyúr āñ  
āṣṛkṣi ānyāṃ iva

- idā -- adverb; <idā> at this moment -- **at this moment**
- hí -- particle; <hí> for, because -- **for**
- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yūyám> you (pl.) -- **to you**
- úpastutim -- noun; accusative singular feminine of <úpastuti> paeon of praise -- **a paeon of praise**
- idā -- adverb; <idā> at this moment -- **this moment**
- vāmāsyā -- noun; genitive singular neuter of <vāmā> dear, beloved thing -- **of weal**
- bhaktāye -- noun; dative singular feminine of <bhaktí> distribution -- **for a share**
- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yūyám> you (pl.) -- **you**
- viśvavedasas -- noun; vocative plural masculine of <viśvāvedas> all-knowing one -- **all-knowing ones**
- namasyús -- adjective; nominative singular masculine of <namasyú> honouring -- **honouring**
- úpa ā āṣṛkṣi -- verb; 1st person singular middle sigmatic aorist of <√srj, srjāti> let go + preverb; <úpa> up to + preverb; <ā> (intensifies or reverses meaning) -- **I have sent up**
- ānyāṃ -- adjective; accusative singular feminine of <ánya> *inexhaustible* -- **inexhaustible**
- iva -- particle; <iva> like -- **seemingly**

úd u śyá vaḥ savitā supraṇītayo  
ásthād ūrdhvo váreṇiyāḥ

ní dvipādaś cātuṣpādo arthīno  
āviśran patayiṣṇāvaḥ

- u -- particle; <u> and, now -- **now**
- syās -- demonstrative pronoun; nominative singular masculine of <syās, syā, tyāt> that -- **that**
- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yūyām> you (pl.) -- **of you**
- savitā -- noun; nominative singular masculine of <savitṛ> enlivener, Savitar -- **Savitar**
- supraṇītayās -- adjective; vocative plural masculine of <supraṇīti> guiding safely -- **you sure guides** # Compare the feminine noun supraṇīti 'safe guidance' in the Lesson 8 text.
- út āsthāt -- verb; 3rd person singular active simple aorist of <√sthā, tīṣṭhati> stand + preverb; <út> up -- **he has risen**
- ūrdhvās -- adjective; nominative singular masculine of <ūrdhvā> upright, straight -- **straight** # Often occurs with the verb √sthā, as in Homeric στῆ δ' ὀρθός.
- vāreṇyās -- adjective; nominative singular masculine of <vāreṇya> beloved -- **beloved**
- dvipādaś -- adjective; nominative plural masculine of <dvipād> two-footed -- **two-footed creatures**
- cātuṣpādaś -- adjective; nominative plural masculine of <cātuṣpad> four-footed -- **four-footed creatures**
- arthīnaś -- adjective; nominative plural masculine of <arthīn> purposeful -- **purposeful**
- ní āviśran -- verb; 3rd person plural middle simple aorist of <√viś, viśāte> enter, come to rest + preverb; <ní> down -- **they have come to rest**
- patayiṣṇāvaś -- adjective; nominative plural masculine of <patayiṣṇú> flying -- **winged ones**

devām-devam vo āvase  
devām-devam abhīṣṭaye  
devām-devam huvema vājasātaye  
gṛṇānto deviyā dhiyā

- devām-devam -- iterative compound; <devām-devam> god after god -- **god after god**
- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yūyām> you (pl.) -- **you**
- āvase -- noun; dative singular neuter of <āvas> help -- **for aid**
- devām-devam -- iterative compound; <devām-devam> god after god -- **god after god**
- abhīṣṭaye -- noun; dative singular feminine of <abhīṣṭi> being at hand, ready help -- **for ready help**
- devām-devam -- iterative compound; <devām-devam> god after god -- **god after god**
- huvema -- verb; 1st person plural active optative of <√hū, hāvate> invoke, call upon -- **may we call upon**
- vājasātaye -- noun; dative singular feminine of <vājasāti> *lit.* strength-winning -- **that we may gain strength**
- gṛṇāntas -- participle; nominative plural masculine present active participle of <√gṛ, gṛṇāti> sing - **singing**
- devyā -- adjective; instrumental singular feminine of <devī> divine, goddess -- **with divine**
- dhiyā -- noun; instrumental singular feminine of <dhī> thought -- **thought**

devāso hí śmā mánave sámanyavo  
vísve sākām sárātayaḥ  
té no adyā té aparām tucé tú no  
bhāvantu varivovídaḥ

- devāśas -- noun; nominative plural masculine of <devā> divine, god -- **the gods**
- hí -- particle; <hí> for, because -- **for**
- smā -- particle; <sma, smā> indeed -- **indeed**
- mánave -- noun; dative singular masculine of <mānu> man, mankind -- **with man**
- sámanyavas -- adjective; nominative plural masculine of <sámanyu> of the same mind -- **of one mind**

- víśve -- adjective; nominative plural masculine of <víśva> all -- **all**
- sākām -- preposition; <sākām> together -- **united**
- sārātayas -- adjective; nominative plural masculine of <sārāti> giving together -- **giving together**
- té -- demonstrative pronoun; nominative plural masculine of <sás, sá, tát> that; he, she, it -- **as such**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **for us**
- adyá -- adverb; <adyá> on this day, today -- **today** # a-dyá, compare Latin *ho-die* and English *to-day*.
- té -- demonstrative pronoun; nominative plural masculine of <sás, sá, tát> that; he, she, it -- **as such**
- aparám -- adverb; <aparám> in the future -- **in future**
- tucé -- noun; dative singular feminine of <túc> offspring -- **for offspring**
- tú -- particle; <tú> then, but -- **then**
- nas -- personal pronoun; accusative/dative/genitive enclitic form of <vayám> we -- **our**
- bhávantu -- verb; 3rd person plural active imperative of <√bhū, bhávati> be -- **may they be**
- varivovídas -- adjective; nominative plural masculine of <varivovíd> providers of space -- **providers of spacious freedom**

prá vaḥ śaṃsāmi adruhaḥ  
 saṃsthá úpastutīnām  
 ná tám dhūrtír varuṇa mitra mártiyam  
 yó vo dhāmbhyo ávidhat

- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yūyám> you (pl.) -- **to you**
- prá śaṃsāmi -- verb; 1st person singular present active of <√śaṃs, śaṃsati> praise + preverb; <prá> forth -- **I sing out praises**
- adruhas -- adjective; vocative plural masculine of <adrúh> not betraying -- **guileless**
- saṃsthé -- preposition; <saṃsthé> in amongst -- **in amongst** # Takes the genitive.
- úpastutīnām -- noun; genitive plural feminine of <úpastuti> paeon of praise -- **paean of praise**
- ná -- particle; <ná> not -- **not**
- tám -- demonstrative pronoun; accusative singular masculine of <sás, sá, tát> that; he, she, it -- **him**
- dhūrtís -- noun; nominative singular feminine of <dhūrtí> injury -- **injury** # The verb is understood: 'injury will not (befall) him' (see section 38 in Lesson 8).
- varuṇa -- noun; vocative singular masculine of <várūṇa> Varuna -- **O Varuna**
- mitra -- noun; vocative singular masculine of <mitrá> friend, Mitra -- **O Mitra**
- mártiyam -- noun; accusative singular masculine of <mártiya> mortal man -- **the mortal**
- yás -- relative pronoun; nominative singular masculine of <yás, yá, yát> who, which -- **who**
- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yūyám> you (pl.) -- **your** # The pronoun refers to the trilogy of gods, Mitra, Varuna, and Aryaman (see below).
- dhāmbhyas -- noun; dative plural neuter of <dhāman> foundation, just law, precept -- **precepts**
- ávidhat -- verb; 3rd person singular active simple aorist of <√vidh> pay homage to, honour -- **he has honoured** # The verb takes the dative.

prá sá kṣáyam tirate ví mahír iṣo  
 yó vo várāya dāśati  
 prá prajābhir jāyate dhármaṇas pári  
 áriṣṭaḥ sárva edhate

- sás -- demonstrative pronoun; nominative singular masculine of <sás, sá, tát> that; he, she, it -- **the one**
- kṣáyam -- noun; accusative singular masculine of <kṣáya> home -- **domestic life**
- prá tirate -- verb; 3rd person singular middle present of <√tṛ, tirāti> cross + preverb; <prá> forth -- **he prolongs**

- ví -- preverb; <ví> apart -- **(he is afforded)** # The preceding verb tiráte is understood with the preverb ví in its special sense 'afford, bestow', here with passive sense (see grammar points 38 in Lesson 8, and 48 in this lesson).
- mahís -- adjective; accusative plural feminine of <máh> great -- **fine**
- íṣas -- noun; accusative plural feminine of <íṣ> refreshment -- **refreshments**
- yás -- relative pronoun; nominative singular masculine of <yás, yā, yát> who, which -- **who**
- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yūyám> you (pl.) -- **your** # The pronoun refers to the trilogy of gods, Mitra, Varuna, and Aryaman (see below).
- várāya -- noun; dative singular masculine of <vára> wish -- **according to wish**
- dāśati -- verb; 3rd person singular middle present of <√dāś, dāśati> worship -- **worships**
- prajābhis -- noun; instrumental plural feminine of <prajā> creature, progeny -- **in his progeny**
- prá jāyate -- verb; 3rd person singular middle present of <√jā, jāyate> be born + preverb; <prá> forth -- **he is born anew**
- dhármaṇas -- noun; ablative singular neuter of <dhárman> support, fixed order -- **established order**
- pári -- preposition; <pári> around, out of -- **according to**
- áriṣtas -- adjective; nominative singular masculine of <áriṣta> unharmed -- **unharmed**
- sárvas -- adjective; nominative singular masculine of <sárva> whole, all -- **whole**
- edhate -- verb; 3rd person singular middle present of <√edh, édhat> thrive -- **he thrives**

ṛté sá vindate yudháh  
 sugébhīr yāti ádhvanah  
 aryamā mitrá várūṇah sárātayo  
 yám trāyante sajóṣasah

- ṛté -- preposition; <ṛté> without -- **without** # Takes the ablative.
- sás -- demonstrative pronoun; nominative singular masculine of <sás, sā, tát> that; he, she, it -- **he** # (The sandhi of sás is exceptional; the final s is dropped before all consonants.) Cognate with Greek ὁ, ἡ, τό. Note the characteristic repetition of the pronoun in this line (see Textual Analysis).
- vindate -- verb; 3rd person singular middle present of <√vid, vindāti> find -- **he achieves his ends**
- yudhás -- noun; ablative singular feminine of <yúdh> fighting -- **fighting**
- sugébhī -- adjective; instrumental plural neuter of <sugá> good passage -- **by good paths**
- yāti -- verb; 3rd person singular active present of <√yā, yāti> go, travel -- **he travels**
- ádhvanas -- noun; accusative plural masculine of <ádhvan> way -- **on his ways**
- aryamā -- noun; nominative singular masculine of <aryamán> Aryaman -- **Aryaman**
- mitrás -- noun; nominative singular masculine of <mitrá> friend, Mitra -- **Mitra** # The god Mitra, who regularly appears together with Varuna, as here.
- várūṇas -- noun; nominative singular masculine of <várūṇa> Varuna -- **Varuna** # The name is possibly related to Greek Οὐρανός.
- sárātayas -- adjective; nominative plural masculine of <sárāti> giving together -- **giving together**
- yám -- relative pronoun; accusative singular masculine of <yás, yā, yát> who, which -- **whom**
- trāyante -- verb; 3rd person plural middle present of <√trā> rescue, protect -- **they protect**
- sajóṣasas -- adjective; nominative plural masculine of <sajóṣas> accordant -- **joining together**

ájre cid asmai kṛṇuthā niáñcanam  
 durgé cid ā susaraṇām  
 eṣā cid asmād asániḥ paró nú sá  
 áśredhantī ví naśyatu

- ájre -- noun; locative singular masculine of <ájra> plain, flatland -- **on flat land** # Greek ἄγρος, Latin *ager*.
- cit -- particle; <cit> even, all -- **even**
- asmai -- demonstrative pronoun; dative singular masculine of <ayám, iyám, idám> this -- **for him** # Unaccented, like asmāt in the third line, as referring back to the subject of the previous verse.



- kṛṇutha -- verb; 2nd person plural active present of <√kṛ, kṛṇóti> do, make -- **you make**
- nyáñcanam -- noun; accusative singular of <nyáñcana> *downward slope* -- **a gentle slope**
- durgé -- noun; locative singular neuter of <durgá> hard way -- **on the hard way**
- cit -- particle; <cit> even, all -- **even**
- ā -- preposition; <ā> from, in -- **in**
- susaraṇám -- noun; accusative singular neuter of <susaraṇá> good passage -- **an easy passage**
- eṣā -- demonstrative pronoun; nominative singular feminine of <eṣás, eṣā, etát> this -- **this**
- cit -- particle; <cit> even, all -- **even**
- asmāt -- demonstrative pronoun; ablative singular masculine of <ayám, iyám, idám> this -- **from him**
- aśánis -- noun; nominative singular feminine of <aśáni> thunderbolt -- **thunderbolt**
- parás -- adverb; <parás> in the distance -- **in the distance**
- nú -- adverb; <nú> now -- **now**
- sā -- demonstrative pronoun; nominative singular feminine of <sás, sā, tát> that; he, she, it -- **it**
- áśredhantī -- participle; nominative singular feminine active participle of <√sridh, srédhati> slip, fail + privative prefix; <a-> (reverses meaning) -- **unfailing**
- ví naśyatu -- verb; 3rd person singular active imperative of <√naś, náśyati> be lost + preverb; <ví> apart -- **let it disappear**

yád adyá sūrya udyatí  
 príyakṣatrā ṛtám dadhá  
 yán nimrúci prabúdhi viśvavedaso  
 yád vā madhyāṃdine diváh

- yát -- conjunction; <yát> that, when -- **when**
- adyá -- adverb; <adyá> on this day, today -- **today** # a-dyá, compare Latin *ho-die* and English *to-day*.
- sūrye -- noun; locative singular masculine of <sūrya> sun -- **at the sun's** # Locative by attraction.
- udyatí -- participle; locative singular masculine present active participle of <√i, éti> go + preverb; <út> up -- **rising**
- príyakṣatrās -- adjective; vocative plural masculine of <priyákṣatra> ruling benevolently -- **O benevolent rulers**
- ṛtám -- noun; accusative singular neuter of <ṛtá> Truth -- **Truth**
- dadhá -- verb; 2nd person plural active perfect of <√dhā, dádhati> place, grant -- **you grant**
- yát -- conjunction; <yát> that, when -- **when**
- nimrúci -- noun; locative singular feminine of <nimrúc> setting, sunset -- **at sunset**
- prabúdhi -- noun; locative singular feminine of <prabúdh> waking -- **at waking**
- viśvavedasas -- noun; vocative plural masculine of <viśvávedas> all-knowing one -- **O all-knowing ones**
- yát -- conjunction; <yát> that, when -- **when**
- vā -- conjunction; <vā> or -- **or**
- madhyāṃdine -- noun; locative singular masculine of <madhyāṃdina> midday, middle time -- **at the midpoint**
- divás -- noun; genitive singular masculine of <dyú, dív> sky, heaven, day -- **of the day**

yád vābhipitvé asurā ṛtám yaté  
 chardír yemá ví dāśúṣe  
 vayám tát vo vasavo viśvavedasa  
 úpa stheyāma mādhyā ā

- yát -- conjunction; <yát> that, when -- **when**
- vā -- conjunction; <vā> or -- **or**
- abhipitvé -- noun; locative singular neuter of <abhipitvá> *homecoming* -- **at homecoming**
- asurās -- noun; vocative plural masculine of <ásura> spiritual lord -- **Lords**

- ṛtám -- noun; accusative singular neuter of <ṛtá> Truth -- **of Truth** # The accusative here used adverbially, literally 'going according to Truth'.
- yaté -- participle; dative singular masculine present active participle of <√i, éti> go -- **who follows the path**
- chardís -- noun; accusative singular neuter of <chardís> protection, shield -- **a shield**
- ví yemá -- verb; 2nd person plural active perfect of <√yam, yáchatī> extend, stretch out + preverb; <ví> apart -- **you proffer**
- dāśúṣe -- noun; dative singular masculine of <dāśvāms> the one worshipping -- **for the worshipper** # In form a perfect participle (see section 27.1 in Lesson 6), regularly used as a noun.
- vayám -- personal pronoun; nominative of <vayám> we -- **we**
- tát -- adverb; <tát> then -- **then**
- vas -- personal pronoun; accusative/dative/genitive enclitic form of <yüyám> you (pl.) -- **of you**
- vasavas -- adjective; vocative plural masculine of <vásu> good, beneficent -- **gentle**
- viśvavedasas -- noun; vocative plural masculine of <viśvávedas> all-knowing one -- **all-knowing ones**
- úpa stheyāma -- verb; 1st person plural active simple aorist optative of <√sthā, tīṣṭhati> stand + preverb; <úpa> up to -- **may we stand closely**
- mādhye -- noun; locative singular neuter of <mādhyā> middle -- **in the midst** # Latin *medius*, Greek μέσος.
- ā -- preposition; <ā> from, in -- **in**

## Lesson Text

ásti hí vaḥ sajātíyaṃ riśādaso  
 devāso ásti āpiyam  
 prá naḥ pūrvasmai suvitāya vocata  
 makṣū sumnāya nāvyaṣe

idā hí va úpastutim  
 idā vāmāsyā bhaktāye  
 úpa vo viśvavedaso namasyúr āṁ  
 āsrkṣi āniyāṃ iva

úd u śyá vaḥ savitā suprañītayo  
 ásthād ūrdhvó váreṇiyaḥ  
 ní dvipādaś cātuṣpādo arthíno  
 áviśran patayiṣṇávaḥ

devám-devaṃ vo ávase  
 devám-devaṃ abhíṣṭaye  
 devám-devaṃ huvema vājasātaye  
 gṛṇánto deviyā dhiyā

devāso hí śmā mánave sámanyavo  
 víśve sākāṃ sárātayaḥ  
 té no adyá té aparám tucé tú no  
 bhávantu varivovídaḥ

prá vaḥ śaṃsāmi adruhaḥ  
 saṃsthā úpastutinām  
 ná tám dhūrtír varuṇa mitra mártiyaṃ  
 yó vo dhāmaḥyó ávidhat

prá sá kṣāyaṃ tirate ví mahír īṣo  
 yó vo várāya dāśati  
 prá prajābhír jāyate dhármaṇas pári

ářiřtaḥ sárva edhate

ṛté sá vindate yudháḥ  
sugébhīr yāti ádhvanāḥ  
aryamā mitró várūṇāḥ sárātayo  
yām tráyante sajóṣasaḥ

ájre cid asmai kṛṇuthā niáñcanam  
durgé cid ā susaraṇām  
eṣā cid asmād aśániḥ paró nú sá  
ásredhantī ví naśyatu

yád adyá sūrya udyatí  
príyakṣatrā ṛtām dadhá  
yán nimrúci prabúdhi viśvavedaso  
yád vā madhyāṃdine diváḥ

yád vābhipitvé asurā ṛtām yaté  
chardír yemá ví dāśúṣe  
vayām tát vo vasavo viśvavedasa  
úpa stheyāma mādhyā ā

### Translation

Because there is kinship with you,  
O benign gods -- there is alliance --  
Admit us to our well-being of old,  
And soon to newer favour.

For at this moment I have sent up to you --  
This moment, for a share of weal,  
Honouring you, all-knowing ones,  
A paean of praise, seemingly inexhaustible.

Now he has risen straight up, you sure guides,  
The one beloved of you, that Savitar;  
Two-footed, and four-footed creatures,  
Purposeful winged ones have come to rest.

May we call upon you, god after god, for aid,  
God after god, for ready help,  
God after god that we may gain strength,  
Singing with divine thought.

For indeed the gods are of one mind with man,  
All united, giving together.  
As such may they be today for us, then in future for our offspring  
Providers of spacious freedom.

I sing out praises to you, guileless ones,  
In amongst paeans of praise;  
No injury will befall, O Varuna, O Mitra,  
The mortal who has honoured your precepts.

The one who worships according to your wish  
Prolongs his domestic life, is afforded fine refreshments.  
He is born anew in his progeny, according to established order  
Unharméd and whole he thrives.

Without fighting he achieves his ends;  
He travels on his ways by good paths  
Whom Aryaman, Mitra, and Varuna, giving together,  
Joining together, protect.

Even on flat land you make a gentle slope for him,  
 On the hard way an easy passage,  
 From him even this thunderbolt, now in the distance  
 Unfailing -- let it disappear.

When today at the sun's rising  
 O benevolent rulers, you grant Truth,  
 When at sunset, at wakening, all-knowing ones  
 Or at the midpoint of the day --  
 -- Or when at homecoming, Lords, you proffer a shield  
 For the worshipper who follows the path of Truth;  
 Then may we stand, gentle, all-knowing ones,  
 Closely within the midst of you.

## Grammar

### 46 Primary stems in long vowels.

#### 46.1 Primary stems in -ī and -ū.

The declension of secondary feminine stems in -ī was given in Lesson 4 (17.3). There are three important monosyllabic feminine abstract nouns that follow the primary -ī declension: dhī 'thought', bhī 'respect, fear' and śrī 'splendour, glory'. The usual endings are given below, as they would be if made from from dhī 'thought'. When the case endings begin with a vowel -ī- changes to -iy-. Dual forms (nominative/accusative dhiyā, instrumental dhībhyām, gen/loc dhiyós) are rare.

	Singular	Plural
<b>Nom</b>	dhīs	dhíyas
<b>Acc</b>	dhíyam	dhíyas
<b>Ins</b>	dhiyā	dhībhis
<b>Dat</b>	dhiyé	dhībhyás
<b>Gen</b>	dhiyás	dhīnām
<b>Loc</b>		dhīṣú

A number of compounds follow this declension, like the masculine adjectives su-dhī 'of good thought' and brahma-prī 'delighting in prayer'.

There are in addition some uncompounded polysyllabic nouns which belong to this declension, and are always accented on the -ī- or -iy- of the suffix, although in the ancient texts -iy- is consistently changed to y with displacement of the accent. Of this group nadī (feminine) 'stream' is of frequent occurrence: it appeared in the Lesson 3 text in the accusative plural nadyàs (correctly nadíyas) and genitive plural nadīnām, again in examples 296 and 258 in these two forms, and in example 157 in the nominative plural nadyàs, (nadíyas).

The endings of the primary -ū stems are parallel to those of the primary -ī stems. When the case ending begins with a vowel -ū- changes to -uv-. Many of the words that follow this declension are adjectival compounds, like nominative singular masculine pari-bhūs 'being around, encompassing' in the Lesson 2 text, and mayo-bhū 'bringing happiness', which occurs in the instrumental singular neuter mayobhuvā in the Lesson 8 text.

Compounds formed with these primary endings show a tendency to be transferred to more common declensions. The -ī or -ū regularly appears in shortened form, the compound then following the declension given in section 3 of Lesson 1. An example of this, the alternative adjective mayobhú, occurs in example 325, in the accusative singular neuter mayobhú, in section 47.3 of this lesson.

- puró agnīm dhiyā dadhe (1, 139, 1) 'with thought I place Agni first' [307]
- pátir vacasyate dhiyáḥ (IX, 99, 6) 'the lord of thought speaks fluently' (the denominative verb vacasy-, from vácas) [308]
- dhīnām antáḥ [antár] sabardúghaḥ, hinvánó mānuṣā yugā (IX, 12, 7) 'producing clarity of thoughts within, encouraging the generations of men' (The first element of the compound sabardúgha 'producing clarity' is related to Greek σαφής 'clear' and σοφός 'wise', Latin *sapor* 'savour, taste' and *sapiens* 'judicious') [309]
- té anyām-anyām nadyām saniṣṇata (I, 131, 5) 'they win (*an intensive form of* √san, sanóti 'win') of you (Indra) stream after stream' (nadíyam) [310]
- tád víśvam abhibhūr [abhibhūs] asi (VIII, 89, 6) 'you (Indra) surpass all that' [311]
- agnīm juhvā vacasyā, madhupīcam dhanasā [dhanasās] johavīmi (II, 10, 6) 'With fluent tongue, winning wealth, I entreat Agni, shedding sweetness' (properly juhúvā, from juhū (f) 'tongue, call'; the adjective is formed from the denominative verb vacasy- in example 308 above) [312]

## 46.2 Primary stems in -ā.

Secondary stems in -ā, which form the feminine of masculine/neuter nouns and adjectives in -a as described in section 6 of Lesson 2, are very common. There are in addition a few primary -ā stems, many of which occur as compounds, like the masculine adjectives dhana-sā 'winning wealth' in the last example above, vrata-pā 'protecting holy law' in example 243, and purā-jā 'born aforetime' in the Lesson 6 text. The forms that are found, if made from the monosyllable jā 'child' (m/f), are given below. All oblique cases are rare, and only the nominative/accusative/vocative dual forms, jā or jaú, occur.

	Singular	Plural
<b>Nom</b>	jās	jās
<b>Acc</b>	jām	jās
<b>Ins</b>	jā	jābhis
<b>Dat</b>	jé	jābhyas
<b>Gen</b>	jás	
<b>Loc</b>		jāsu
<b>Voc</b>	jās	

As with the stems in -ī and -ū, there is a tendency for compounds to be transferred to the secondary declension. The compound prajā 'creature', for example, has been assimilated to the secondary -ā declension throughout, and indeed was used to illustrate that declension in Lesson 2. As a result the primary -ā stems are uncommon, and have on occasion been differently assigned: the feminine rā 'gift', for example, which appears only in the accusative rām in X, 111, 7, the first example below, has been taken to be an irregular form of rayí, and in the concluding verse of X, 127, the only poem in the *Rigveda* addressed to dawn's sister, the goddess of night, I follow Professor Lanman (*Noun-inflection*, JAOS vol. x, 1880, p. 443) in taking gās to be from a monosyllabic gā 'singer', rather than the accusative plural 'cows' (example 316 below). I have also interpreted the word form in this way at its occurrence in VII, 36,1 quoted in the introduction to this lesson.

- sácanta yád uśasaḥ sūryeṇa, citrām asya ketávo rām avindan (X, 111, 7) 'when the dawns accompanied (*imperfect without augment; √sac here takes the instrumental*) the sun, his rays discovered a bright gift' [313]
- ásuṃ yá iyúr avṛkā ṛtajñās, té no avantu pitáro háveṣu (X, 15, 1) 'may those who have left life, not harming, knowing Truth (ṛta-jñā, from √jñā 'know'), the fathers, may they bring help at our invocations' (quoted in the introduction to Lesson 6) [314]
- ubhé vācau vadati sāmagaḥ [sāmagās] iva, gāyatrām ca traīṣṭubham cānu rājati (II, 43, 1) 'he speaks both voices, like a harmony (sāman)-singer; he commands both sacred song and triple praise' (see example 290 for the last verse of this poem) [315]
- úpa te gā ivākaram [gās iva ā akaram], vṛṇīṣvā duhitar divaḥ, rātri stómaṃ na jigyúṣe (X, 127, 8) 'I have offered up to you, daughter of heaven, like a singer; accept, O Night, as it were a song of praise to the victor' [316] (see example 242 for verse 5)

## 47 Aorist System: participles and moods.

The examples below are given to illustrate the forms. Participles and moods made from the reduplicating or sigmatic aorists are clearly aorist forms; when made from the simple aorist the Present System forms are given in parentheses for comparison.

### 47.1 Aorist participles.

- abhí yám devī áditir gr̥ṇāti, savám devásya savitúr juṣāṇā (VII, 38, 4) 'to whom goddess Aditi sings, enjoying the encouragement of divine Savitar' (simple aorist middle participle from √juṣ, juṣáte; compare juṣámāṇā) [317]
- sá yó ví ásthād abhí dákṣad [dákṣat] urvīm, paśúr ná eti svayúr ágopāḥ (II, 4, 7) 'he (fire), who has spread out, burning up the broad earth, like a beast without a herdsman he goes at will' (sigmatic aorist active participle from √dah, dáhati 'burn') [318]

### 47.2 The aorist imperative.

The first two examples are simple aorist imperative forms without connecting -a-, from verbs whose forms in the Present System belong to the thematic (-a-) conjugation. As the endings are added directly to the root in the Aorist System, they are those of the athematic conjugation (compare the aorist middle participle juṣāṇā in example 317 above).

- devébhir devi adite, áriṣṭabharman ā gahi (Lesson 5 text) 'with gods, O goddess Aditi, unfailing in support, come hither' (from √gam, gáchati; compare gacha) [319]
- utāvamásya puruhūta bodhi (Lesson 6 text) 'and, O much invoked, observe the most recent one' (from √budh, bódhati; compare bodha) [320]
- devó-devaḥ suhávo bhūtu máhyam (Lesson 8 text) 'may god after god be easily invoked for me' (simple aorist imperative from √bhū, bhávati; compare bhavatu) [321]
- mánma śrudhi nāvīyasaḥ (I, 131, 6) 'listen to the thought of a newer one' (simple aorist imperative from √śru, śṛṇóti; compare śṛṇuhi, śṛṇudhi) [322] (=189)
- aviṣṭám dhīyo jigṛtám púramdhīḥ (IV, 50, 11) 'favour (*dual*) thoughts, waken abundance' (sigmatic aorist imperative from √av, ávati 'favour', and reduplicating aorist imperative from √gṛ 'wake') [323]

### 47.3 The aorist subjunctive.

The sigmatic aorist is regularly used to make subjunctive forms.

- sá naḥ parṣad [parṣat] áti durgāṇi víśvā, nāvéva síndhum duritāti agníḥ (I, 99, 1) 'so will Agni bear us over all hard ways and dangers, as with a boat over a river' (sigmatic aorist subjunctive, from √pr̥, píparti 'pass' with preverb áti) [324] (=124)
- vāta ā vātu bheṣajám, śambhú mayobhú no hṛdé, prá ṇa āyūṃṣi tāriṣat (X, 186, 1) 'may the wind blow healing hither, kind, bringing happiness to us in the heart, it will prolong our lives' (sigmatic aorist subjunctive, from √tṛ, tirāti 'cross' with preverb prá) [325]
- ápād itá [itás] úd u naś citrátamo, mahīm bharṣad [bharṣat] dyumátim índrahūtim (VI, 38, 1) 'the brightest one has drunk from here, now he will carry up our great, splendid appeal to Indra (Indra-call)' (sigmatic aorist subjunctive, from √bhr̥, bhárati 'bring, bear' with preverb út) [326]
- utá syā no dívā matír, áditir ūtyā gamat (Lesson 5 text) 'and that our thought by day, Aditi will come with help' (simple aorist subjunctive from √gam, gáchati; compare gachāt) [327]

### 47.4 The aorist optative.

A rare form of the aorist optative, the precative, adds an -s- before the endings, which when simply consonantal are then lost, as explained in section 18. An example occurred in the Lesson 8 text, repeated below (example 330).

- távéd uṣo vyúṣi sūryasya ca, sám bhakténa gamemahi (Lesson 4 text) 'at your own brightening, O dawn, and the sun's, may we partake of our share' (simple aorist optative of  $\sqrt{\text{gam}}$ , gáchati; compare gáchemahi) [328]
- tám no devā ánu maṁsīrata krátum (Lesson 7 text) 'may the gods commend that wisdom of ours' (sigmatic aorist optative of  $\sqrt{\text{man}}$ , mányate with preverb ánu) [329]
- prá suṣṭutí stanáyantaṁ ruvántam, ilás pátiṁ jaritar nūnám aśyāḥ (Lesson 8 text) 'may a fine hymn of praise now reach (aśyās, = aśyās-t) the roaring thunder-maker, lord of refreshment, O singer' (precative of  $\sqrt{\text{amś}}$ , aśnóti 'reach') [330]

#### 48 The passive.

The passive is formed with the suffix -yá-, and the endings of the middle voice. The middle voice, without the suffix, can also be used with passive sense, as in the seventh verse of the lesson text, ví tirate, and the last two examples below.

- idám pitré marútām ucyate vácaḥ (I, 114, 6) 'this speech is addressed to the father of the Maruts' (from  $\sqrt{\text{vac}}$  'speak') [331] (=187)
- svādiṣṭhā dhītír ucáthāya śasyate (I, 110, 1) 'the sweetest thought is sung for praise' (from  $\sqrt{\text{śamś}}$  'sing praise') [332] (=193)
- vibhrājamāna uśásām upástthād, rebháir úd eti anumadyámānaḥ (VII, 63, 3) 'refulgent, from the lap of dawns (the sun) rises, delighted in by the singers' (passive participle from  $\sqrt{\text{mad}}$  'delight in' with preverb ánu) [333]
- evá agnír gótamebhir ṛtāvā, víprebhir astoṣṭa jātávedāḥ (I, 77, 5) 'so Agni, possessed of Truth, knowing created things, has been praised by the poets, the Gotamas' (sigmatic aorist middle of  $\sqrt{\text{stu}}$  'praise') [334]
- ātmā devānām bhúvanasya gárbha, yathāvaśám carati devá eśāḥ, ghóṣā íd asya śṛṇvire ná rūpám (X, 168, 4) 'the breath of the gods, the germ of existence, this god goes as he wills, his sounds are heard but his form is not (seen)' (from  $\sqrt{\text{śru}}$  'hear', and supplying dadṛṣe from  $\sqrt{\text{dṛś}}$  'see') [335] (=259)

##### 48.1 The aorist passive.

This passive is found only in the 3rd person singular. It is formed with the augment, and the suffix -i is added to the verbal root, which is usually strengthened. An example occurred at the beginning of the Lesson 4 text: práty u adarśi āyatí, uchánti duhitā divāḥ 'now she has been seen (a-darś-i, from  $\sqrt{\text{dṛś}}$  'see, appear'), approaching, shining, the daughter of heaven'. The aorist passive is characteristic of poems of early date.

- ásarji vām sthávīrā vedhasā gīḥ (I, 181, 7) 'a steadfast song has been sent (from  $\sqrt{\text{sṛj}}$ ) to you, honourable pair' [336]
- ádhāyi agnír mānuṣīṣu vikṣú (III, 5, 3) 'fire has been placed (from  $\sqrt{\text{dhā}}$ ) among settlements of men' (the adjective mānuṣī, feminine of mānuṣa in example 309 above) [337]
- mátsi ápāyi te máhaḥ (I, 175, 1) 'rejoice (Indra), your greatness has been drunk (from  $\sqrt{\text{pā}}$ , píbatī 'drink')' (for the last verse of this poem, concluding the image, see example 279: '... you were like happiness, like water to a thirsty man') [338]
- áceti ketúr uśasaḥ purástāt 'the sign of dawn has been seen (from  $\sqrt{\text{cit}}$ ) up ahead' (VII, 67, 2) [339]
- uśā [uśās] adarśi raśmíbhir vyāktā 'dawn has come into view, made bright with rays' (VII, 77, 3) [340]
- víśvaṁ jīvāṁ támaso nír amoci, máhi jyótiḥ pitṛbhir dattám āgāt (X, 107, 1) 'all life has been released (from  $\sqrt{\text{muc}}$  'make free' with preverb nís 'out') from darkness, the great light given by the fathers has come' [341]
- iyāṁ vām asyá mánmana, índrāgnī pūrvyástutiḥ, abhrād vṛṣṭír ivājani [iva ajani] (VII, 94, 1) 'this praise of old has been produced (from  $\sqrt{\text{jan}}$ ) for you from this one's thought, O Indra and Agni, like rain from the storm-cloud' [342]

#### 49 Primary nominal formation.

The formation of nominal (noun and adjective) stems from verbs in Sanskrit is more regular and clear than in any other Indo-European language. The ancient grammarians therefore set up a body of verbal *roots*, describing the regular processes by which these roots become nouns and adjectives by means of the addition of suffixes.

The table below gives a sample of three verbal roots,  $\sqrt{\text{kr}}$  'do',  $\sqrt{\text{jan}}$  'produce', and  $\sqrt{\text{man}}$  'think', and the nouns and adjectives that they form by means of four common suffixes: -ana, -as, -tu and -man. The position of the accent often differentiates meaning: for example, kar-aṇá 'active' exists alongside root-accented kár-aṇa 'deed'. The form that the root takes can vary depending on the suffix, as  $\sqrt{\text{kr}}$  demonstrates: \*kr̥-aṇá and \*kr̥-as are not possible word forms.

	$\sqrt{\text{kr}}$ 'do'	$\sqrt{\text{jan}}$ 'produce'	$\sqrt{\text{man}}$ 'think'
<b>-ana</b>	kar-aṇá 'active'	ján-ana 'producer'	man-ána 'thoughtful'
<b>-as</b>	kár-as 'deed'	ján-as 'race'	mán-as 'understanding'
<b>-tu</b>	krá-tu 'power'	jan-tú 'creature'	mán-tu 'arbiter'
<b>-man</b>	kár-man 'deed'	ján-man 'birth'	mán-man 'thought'

Further examples of nouns and adjectives formed with these suffixes, together with four more primary suffixes, are given below.

<b>-ana</b>	cáraṇa from $\sqrt{\text{car}}$ 'move', bhúvana from $\sqrt{\text{bhū}}$ 'be', vakṣāṇa from $\sqrt{\text{vakṣ}}$ 'grow', vacaná from $\sqrt{\text{vac}}$ 'speak', sacaná from $\sqrt{\text{sac}}$ 'accompany', sádana from $\sqrt{\text{sad}}$ 'sit', hávana from $\sqrt{\text{hū}}$ 'call upon'
<b>-as</b>	ávas from $\sqrt{\text{av}}$ 'favour', uśás from $\sqrt{\text{vas}}$ 'shine', cákṣas from $\sqrt{\text{cakṣ}}$ 'see', páyas from $\sqrt{\text{pī}}$ 'swell with plenty', vácas from $\sqrt{\text{vac}}$ , védas both from $\sqrt{\text{vid}}$ 'find' and $\sqrt{\text{vid}}$ 'know', vedhás from $\sqrt{\text{vidh}}$
<b>-tu</b>	aktú from $\sqrt{\text{añj}}$ 'make bright', gātú both from $\sqrt{\text{gā}}$ 'go' and $\sqrt{\text{gā}}$ 'sing'
<b>-man</b>	dāman from $\sqrt{\text{dā}}$ 'give', dhárman from $\sqrt{\text{dhṛ}}$ 'hold firm', dhāman from $\sqrt{\text{dhā}}$ 'place', pátman from $\sqrt{\text{pat}}$ 'fly', vídman from $\sqrt{\text{vid}}$ 'know', sádman from $\sqrt{\text{sad}}$
<b>-ani</b>	carāṇi from $\sqrt{\text{car}}$ , vakṣāṇi from $\sqrt{\text{vakṣ}}$
<b>-tra</b>	mántra from $\sqrt{\text{man}}$ , vṛtrá from $\sqrt{\text{vṛ}}$ 'hinder'; with connecting vowel gāyatrá from $\sqrt{\text{gā}}$ 'sing', caritra from $\sqrt{\text{car}}$ , janitra from $\sqrt{\text{jan}}$
<b>-tha</b>	with connecting vowel ucátha from $\sqrt{\text{vac}}$ , carátha from $\sqrt{\text{car}}$ , vakṣátha from $\sqrt{\text{vakṣ}}$ , vidátha from $\sqrt{\text{vid}}$ , sacátha from $\sqrt{\text{sac}}$ , stanátha from $\sqrt{\text{stan}}$ 'thunder', várūtha from $\sqrt{\text{vṛ}}$ 'protect'
<b>-ra</b>	usrá from $\sqrt{\text{vas}}$ 'shine'; with connecting vowel patará from $\sqrt{\text{pat}}$ , madirá from $\sqrt{\text{mad}}$ 'be pleased'

The addition of secondary suffixes to these nominal stems to form derivative nouns and adjectives was treated in section 17 of Lesson 4 ('Secondary nominal formation'). Among the examples given were the secondary suffixes -a, -ya (-iya), -vant and -mant. Some derivatives made with these secondary suffixes, from nouns given above, are manasá from mánas; śravasíya from śrávas, vidathíya from vidátha, sacathíya from sacátha, (all given with suffixal -yā in the ancient texts) and usríya from usrá; manasvant from mánas and dāmanvant from dāman; krátumant from krātu and gātumánt from gātú.

The Lesson 10 text is remarkable for its wealth of adjectives and abstract feminine nouns formed with the primary suffix -ti. The passage contains nine examples: sa-rā-tí 'giving together' from  $\sqrt{\text{rā}}$  'grant' and úpa-ṣṭu-ti 'paeon' from  $\sqrt{\text{stu}}$  'praise' both occur twice, together with bhak-tí 'share' from  $\sqrt{\text{bhaj}}$  'share', su-pra-ñī-ti 'guiding safely' from  $\sqrt{\text{nī}}$  'lead', abhí-ṣ-ti 'ready help' from  $\sqrt{\text{as}}$  'be', vāja-sā-ti 'strength-winning' from san 'win', and dhūr-tí 'injury' from  $\sqrt{\text{dhvṛ}}$  'injure'.

## 50 The indological tradition: interpretation of verbal roots and their derivatives in the *Rigveda*.

### 50.1 Abstract, not concrete: the example of $\sqrt{\text{grabh}}$ .

In the translations of indology the *Rigveda* often appears an unsophisticated and bizarre text because of the tradition of interpreting verbal roots, together with their nominal derivatives, in a primarily concrete



or literal sense. Verbal meaning in the *Rigveda* is however regularly abstract and metaphorical -- the use of  $\sqrt{pā}$  'drink' in I, 175, quoted in example 338 above, is an instance of this: 'rejoice (Indra), your greatness has been drunk... you were like happiness, like water to a thirsty man'. A few illustrations of the abstract use of the verb  $\sqrt{grabh}$ ,  $gr̥bhñāti$  'take (not necessarily with the hand)' are given below.

- svéneva [svéna iva] dhīro mānasā yád ágrabhīt (I, 145, 2) 'which the wise man has grasped with his own understanding, so to speak' [343]
- śréyāṃsaṃ dáḁṣam mānasā jagṛbhyaṭ (X, 31, 2) 'let him acquire finer virtue with his mind' [344]
- prāti me stómam áditir jagṛbhyaṭ, sūnúṃ ná mātā h́dyam suśévam (V, 42, 2) 'may Aditi welcome my praise, like a mother a beloved son dear to her heart' (*with preverb* prāti) [345] (=283)
- devó bhuvan [bhuvat] návedā ma ṛtānām, námo jagṛbhvāṃ [jagṛbhvān] abhí yáj júṣat (IV, 23, 4) 'may the god be cognizant (návedas) of my Truths, having accepted (*perfect active participle*) the honour that he enjoys' [346]

## 50.2 Later specialization of meaning: the example of $\sqrt{pī}$ .

Indologists call the language of the *Rigveda* 'Vedic', a word that is also used to describe the language of later texts which owe their existence to the *Rigveda* and the need to understand it (see the Series Introduction). The influence of these later texts leads to the continuing 'reading back' of interpretations that are later into Rigvedic contexts. A typical example is  $\sqrt{pī}$ ,  $pínvate$  'swell with plenty, yield abundantly' and its primary derivative  $páyas$  'fruitfulness, plenty'. In the later texts the abstract sense was lost, and the root acquired the specific meaning 'swell with milk'. Despite the varied contexts in which  $páyas$  occurs in the *Rigveda* -- the word is ascribed to rivers, plants and speech for instance (see the first verse of the Lesson 3 text, and examples 88, 98, and 300, and 351 below) -- it continues to be consistently translated 'milk' by indologists, and the rivers in the Lesson 3 text, for example, are understood to be pictured as cows.

- nū ṣṭutá indra nū gr̥ṇāná, íṣaṃ jaritré nadyò ná pīpeḥ (IV, 16, 21) 'now praised, now lauded, Indra, yield refreshment abundantly for the singer, like streams' [347] (=296)
- evá agnír gótamebhir ṛtāvā, víprebhir astoṣṭa jātávedāḥ, sá eṣu dyumnám pīpayat sá vājam (I, 77, 5) 'so Agni, possessed of Truth, knowing created things, has been praised by the poets, the Gotamas; so will he yield glory and strength abundantly among them' [348] (first two lines = 334)
- índra yás te návīyasīm, gíram mandrām ájījanat, cikitvínmanasaṃ dhíyam, prasnām ṛtasya pipyúṣīm (VIII, 95, 5) 'who for you, Indra, has produced a newer, pleasing song, a perceptive thought, ancient, productive of Truth' (*feminine perfect active participle*) [349]
- prá vātā vānti patáyanti vidyúta, úd óṣadhīr jīhate pínvate svāḥ (V, 83, 4) 'the winds blow forth, the lightnings fall; the plants shoot up, heaven yields abundance' (*with preverb út*, quoted in the introduction to Lesson 8) [350]
- sárasvatī saptáthī síndhumātā, yāḥ suśváyanta sudúghāḥ sudhārā, abhí svéna páyasā pipyānāḥ (VII, 36, 6) 'may they be fertile -- the seventh one Sarasvati, mother of the rivers -- those richly giving forth, flowing well, yielding abundantly with their own plenty ( $páyas$ )' [351]

In the last example the compound  $su-dúgha$  'richly giving forth', describing the rivers, is formed from a primary nominal derivative of a verb that is similar in meaning to  $\sqrt{pī}$ ,  $\sqrt{duh}$  'produce, give forth' with prefix  $su-$ . The same derivative,  $dúgha$ , occurred at the end of the compound  $sabar-dúgha$  in example 309 earlier in this lesson:  $dhīnām antáḥ sabardúghaḥ$ ,  $hinvánó mānuṣā yugā$  (IX, 12, 7) 'producing clarity of thoughts within, encouraging the generations of men'. Like  $\sqrt{pī}$ ,  $\sqrt{duh}$  later became restricted in meaning to the production of milk, so that IX, 12, 7, when quoted in a later text, is 'corrected': the genitive plural  $dhīnām$  'of thoughts' is changed to the accusative singular  $dhenām$  'stream of milk', and the ending of the adjective changed to agree with the new noun (SV II,5,1,4,7). In the same way at IX, 108, 8, an Archaic poem, the accusative adjective  $payo-v́dham$  'plentiful' is changed to  $payo-dúham$  (SV II,6,2,6,2). The sophistication and abstraction of the language of the *Rigveda* was not understood by the authors of the later Vedic texts, and the continuing use of the word 'Vedic' to include the language of the *Rigveda* perpetuates important mistranslations in these early poems.

## 50.3 The assumption of ritual meaning: the example of $\sqrt{añj}$ .

Many words continue to be defined in dictionaries in ways that belong to later texts devoted to the description of ritual practice. A significant example of this is the verb  $\sqrt{a}ñj$ , *anākti*, to which Monier-Williams gives the primary sense for the *Rigveda* "to apply an ointment or pigment, smear with oil, anoint", and which Macdonell translates simply as 'anoint'. Most recently (1986) the verb is defined by Manfred Mayrhofer in his dictionary of early Sanskrit "salben, bestreichen, beschmieren", 'anoint, smear with oil'. This later specialization of sense occasions many strange translations of Rigvedic passages, and footnotes attempting to justify them. Geldner in the 1920s commented on his translation of example 356 below in a footnote "Das Loblied ist eine Salbe"; Renou in the 1960s translated example 353 "je vais lancer-avec-onction la parole que voici"; and the most recent translator of the *Rigveda*, Tatiana Elizarenkova (1999) notes to *bhānūm añjate* in the first example 'they anoint themselves with light as ointment', and to *aktó vácobhis* in example 359 'anointed with sacrificial butter and praised with words'. The later ritual interpretation also causes perplexity about one of the verb's primary derivatives, *aktú* 'twilight ray'. The meaning of  $\sqrt{a}ñj$  in the *Rigveda*, both with and without preverbs -- see examples 352, 353, 358 and 359 -- is abstract and complex, lying in the region 'cause to appear, reveal, make bright'.

- *etā u tyā uśasaḥ ketúm akrata, pūrve árdhe rájaso bhānūm añjate* (I, 92, 1) 'now these dawns have shone out, in the eastern half of the dark region they cause brightness to appear' (present middle) [352]
- *prá śárdhāya mārutāya svábhānava, imām vācam anajā parvatacyúte* (V, 54, 1) 'for the Maruts' troop, self-luminous, moving mountains, I shall reveal this speech' (subjunctive) [353]
- *purogā [purogās] agnír devānām, gāyatrēṇa sám aiyate* (I, 188, 11) 'Agni, herald of the gods, is made bright with sacred song' (passive, with preverb *sám*) [354]
- *uśā adarśi raśmíbhír vyāktā* 'dawn has come into view, made bright with rays' (past participle, with preverb *ví*) (VII, 77, 3) [355] (=340)
- *índrāya arkām juhvā [juhúvā] sám añje* (I, 61, 5) 'for Indra I reveal a song of praise with my tongue' (present middle, with preverb *sám*) [356]
- *tváṣṭā rūpāṇi hí prabhúḥ, paśūn víśvān samānajé* (I, 188, 9) 'for Tvashtar presides over the forms, he has made manifest all the beasts' (perfect middle, with preverb *sám*, quoted in the introduction to Lesson 8) [357]
- *imām te dhíyam prá bhare mahó mahím, asyá stotré dhiṣāṇā yát ta [te] ānajé* (I, 102, 1) 'this thought I offer to you, mighty for the mighty, when your power to inspire has been made manifest in this man's song of praise' [358]
- *yác chasyáse [yát śasyáse] dyúbhir aktó [aktás] vácobhis, táj [tát] juṣasva jaritúr ghóṣi mánma* (VI, 5, 6) 'when you (Agni) are praised through the course of days, made manifest with words, then enjoy the voiced (ghóṣi, *compare ghóṣa in example 335*) thought of the singer' (past participle) [359]
- *dídṛkṣanta uśáso yāman aktór, vivásvatyā máhi citráṁ ánīkam, víśve jānanti mahinā yád āgād, índrasya kárma súkṛtā purūṇi* (III, 30, 13) 'they long to see, at the approach of the glimmering light (aktú) of dawn, the great bright face of the radiant one; all know when she has come in her glory -- the many deeds of Indra are well done' [360] (=223)

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### Appendix 1

#### Karen Thomson and Jonathan Slocum

#### Sandhi

I have followed Michael Coulson's useful example in *Teach Yourself Sanskrit* in giving the changes that occur in the lessons in the form of tables, to which the reader can refer when necessary. This section is designed for reference; a detailed account of Sanskrit sandhi can be found in [the grammars listed in section 9 of the Series Introduction](#).

#### 1. Sandhi of vowels.

The systematic change of final -i/-ī and -u/-ū to the semivowels y and v, made by the ancient editors, is not included here, as it is nearly always restored by the metrical text (one of three of these changes is however retained in the first line of the lesson 4 text, and exceptions will also be found in examples 216, 233 and 250). The sandhi of final -au is however given below, as it remains in the metrical text (there is no change of quantity involved to show that it was incorrect).

The table gives the vowel combinations that regularly occur in addition to the merging of similar vowels described in section 7.1 of the Series Introduction. The end-vowel is listed at the top of the column, and the following initial vowel down the left-hand side. Final ʀ does not occur, and original final o is rare, as are initial ai and au. These are not included.

	-a/-ā	-e	-ai	-au
a	ā	<i>no change</i>	ā a	āv a
ā	ā	a ā	ā ā	āv ā
i/ī	e	a i/ī	ā i/ī	āv i/ī
u/ū	o	a u/ū	ā u/ū	āv u/ū
ʀ	ar	a ʀ	ā ʀ	āv ʀ
e	ai	a e	ā e	āv e
o	au	a o	ā o	āv o

Note: when a long vowel is followed by a short vowel and the metre indicates that no contraction takes place, the first vowel is generally rendered prosodically short.

## 2. Sandhi of consonants.

Only certain non-vocalic sounds are permissible at the end of words. The 'permitted finals' are k, ñ, ʈ, t, n, p, m (ṁ), ɸ. The unvoiced breathing sound ɸ always appears at the end of words for original s, or r (final s is very common, final r uncommon). Of these permitted finals, ñ, ʈ, and p are rare, and have not been included in the table. The labial nasal m occurs regularly, and the way it changes is straightforward: it always becomes the pure nasal ṁ when followed by a consonant of another class. Other changes are given in tabular form below.

Where the table gives forms such as 'c+ch', 'd+dh', this represents a double change: for instance, yád dha in example 134 in the lessons is the result of the juxtaposing of yát and ha: both words are altered.

The sandhi of sás and its derivatives eṣás and syás is exceptional: the final s (ɸ) is dropped before all consonants.

	-k	-t	-n	-ɸ (except after a or ā)	-aɸ	-āɸ
k/kh	k	t	n	ɸ[1]	aɸ[8]	āɸ
g/gh	g	d	n	r	o	ā
c/ch	k	c	ñ/ṁś	ś	aś	ās
j	g	j	ñ	r	o	ā
t	k	t	ṁs	s[2]	as	ās
d/dh	g	d	n	r	o	ā
p/ph	k	t	n	ɸ[1]	aɸ[8]	āɸ
b/bh	g	d	n	r	o	ā
n/m	ñ	n	n	r	o	ā
y/v	g	d	n[3]	r	o	ā
r	g	d	n[3]	zero[4]	o	ā
ś	k	c+ch	ñ+ch	ɸ	aɸ	āɸ
ṣ/s	k	t	n	ɸ[5]	aɸ[5]	āɸ[5]

<b>h</b>	g+gh	d+dh	n[3]	r	o	ā
<b>vowels</b>	g	d	n/nn/ṁ/ṁr[6]	r	a/o[7]	ā

#### Notes:

- [1] But is/us becomes iṣ/uṣ (see examples 297 and 212)
- [2] If preceded by i/ī, u/ū occasionally becomes ṣ, and the following t then becomes ṭ (see examples 196 and 203)
- [3] But occasionally becomes ṁ or ṁr, as before vowels (see footnote 6; an example occurs in the third verse of the Lesson 8 text)
- [4] If a/i or u precedes it is lengthened (see example 18)
- [5] But if the sibilant of the following word is immediately followed by voiceless consonant (like th) the ḥ is dropped (see example 239, jágata sthātúḥ)
- [6] Final n is doubled following short vowels if an original final consonant has been lost, otherwise it remains unchanged. Following long vowels it behaves differently: ān becomes āṁ, and īn/ūn become īṁr or ūṁr (see the third verse of the Lesson 8 text, and example 237). The ān of the 3rd person plural subjunctive however remains (as originally \*-ānt; see Lesson 3 text, final verse)
- [7] Becomes o before a, otherwise a
- [8] But the original ending -as remains in compounds, and some collocations tending to become compounds, as in bḥas-pāti, brāhmaṇas pāti (see section 35.3)

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#### Appendix 2

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I, 116, 3	8	<a href="#">[265]</a>
I, 116, 5	7	<a href="#">[224]</a>
I, 120, 3	6	<a href="#">[169]</a>
I, 121, 15	1	<a href="#">[13]</a>
I, 125, 6	4	<a href="#">[96]</a>
I, 127, 10	6	<a href="#">[161]</a>
I, 131, 5	10	<a href="#">[310]</a>
I, 131, 6	6	<a href="#">[189]</a>

I, 131, 6	10	<a href="#">[322]</a>
I, 132, 5	8	<a href="#">[257]</a>
I, 134, 3	7	<a href="#">[217]</a>
I, 134, 3	9	<a href="#">[275]</a>
I, 136, 3	7	<a href="#">[205]</a>
I, 139, 1	8	<a href="#">[256]</a>
I, 145, 2	10	<a href="#">[343]</a>
I, 149, 4	6	<a href="#">[170]</a>
I, 149, 4	8	<a href="#">[245]</a>
I, 161, 2	7	<a href="#">[227]</a>
I, 164, 3	2	<a href="#">[47]</a>
I, 164, 3	5	<a href="#">[150]</a>
I, 164, 6	1	<a href="#">[17]</a>
I, 164, 21	5	<a href="#">[118]</a>
I, 165, 8	6	<a href="#">[178]</a>
I, 168, 2	9	<a href="#">[280]</a>
I, 175, 1	10	<a href="#">[338]</a>
I, 175, 6	9	<a href="#">[279]</a>
I, 175, 6	9	<a href="#">[286]</a>
I, 176, 6	9	<a href="#">[279]</a>
I, 176, 6	9	<a href="#">[286]</a>
I, 178, 5	3	<a href="#">[81]</a>
I, 181, 7	10	<a href="#">[336]</a>
I, 183, 1	3	<a href="#">[55]</a>
I, 183, 1	3	<a href="#">[73]</a>
I, 183, 1	6	<a href="#">[186]</a>
I, 185, 1	6	<a href="#">[201]</a>
I, 185, 6	4	<a href="#">[106]</a>
I, 188, 9	8	<a href="#">[Introduction]</a>
I, 188, 9	10	<a href="#">[357]</a>
I, 188, 11	10	<a href="#">[354]</a>

Book II	Lesson	Example number
II, 4, 7	10	<a href="#">[318]</a>
II, 10, 6	10	<a href="#">[312]</a>
II, 23, 4	4	<a href="#">[115]</a>
II, 28, 10	3	<a href="#">[59]</a>
II, 32, 1	4	<a href="#">[105]</a>
II, 34, 7	5	<a href="#">[121]</a>
II, 38, 2	2	<a href="#">[Introduction]</a>
II, 43, 1	10	<a href="#">[315]</a>
II, 43, 3	9	<a href="#">[290]</a>
II, 79, 9	5	<a href="#">[Introduction]</a>

Book III	Lesson	Example number
III, 2, 5	6	<a href="#">[153]</a>
III, 5, 3	10	<a href="#">[337]</a>

III, 5, 6	1	<a href="#">[18]</a>
III, 6, 8	3	<a href="#">[52]</a>
III, 15, 1	5	<a href="#">[137]</a>
III, 15, 1	7	<a href="#">[220]</a>
III, 23, 2	8	<a href="#">[271]</a>
III, 30, 13	7	<a href="#">[223]</a>
III, 30, 13	7	<a href="#">[234]</a>
III, 30, 13	8	<a href="#">[246]</a>
III, 30, 13	10	<a href="#">[360]</a>
III, 33, 2	6	<a href="#">[172]</a>
III, 33, 12	3	<a href="#">[76]</a>
III, 32, 12	7	<a href="#">[230]</a>
III, 34, 10	6	<a href="#">[Introduction]</a>
III, 34, 10	7	<a href="#">[237]</a>
III, 55, 22	8	<a href="#">[266]</a>
III, 55, 22	8	<a href="#">[274]</a>
III, 61, 1	8	<a href="#">[244]</a>
III, 62, 7	1	<a href="#">[10]</a>
III, 62, 7	5	<a href="#">[122]</a>

Book IV	Lesson	Example number
IV, 5, 2	6	<a href="#">[155]</a>
IV, 14, 3	4	<a href="#">[99]</a>
IV, 16, 21	9	<a href="#">[296]</a>
IV, 16, 21	10	<a href="#">[347]</a>
IV, 18, 4	6	<a href="#">[202]</a>
IV, 20, 2	4	<a href="#">[83]</a>
IV, 23, 4	10	<a href="#">[346]</a>
IV, 31, 3	2	<a href="#">[40]</a>
IV, 33, 7, 9	4	<a href="#">[112]</a>
IV, 42, 2	1	<a href="#">[1]</a>
IV, 42, 2	5	<a href="#">[128]</a>
IV, 50, 11	10	<a href="#">[323]</a>
IV, 57, 5	3	<a href="#">[54]</a>
IV, 57, 5	3	<a href="#">[68]</a>
IV, 57, 5	3	<a href="#">[69]</a>
IV, 57, 5	3	<a href="#">[77]</a>
IV, 58, 1	4	<a href="#">[94]</a>
IV, 58, 1	8	<a href="#">[248]</a>

Book V	Lesson	Example number
V, 4, 7	3	<a href="#">[75]</a>
V, 11, 4	3	<a href="#">[80]</a>
V, 11, 4	7	<a href="#">[206]</a>
V, 13, 1	2	<a href="#">[35]</a>
V, 30, 30	6	<a href="#">[165]</a>
V, 31, 4	5	<a href="#">[130]</a>

V, 31, 4	9	<a href="#">[304]</a>
V, 36, 4	5	<a href="#">[132]</a>
V, 36, 4	6	<a href="#">[173]</a>
V, 41, 11	8	<a href="#">[268]</a>
V, 41, 16	5	<a href="#">[140]</a>
V, 42, 2	6	<a href="#">[163]</a>
V, 42, 2	9	<a href="#">[283]</a>
V, 42, 2	10	<a href="#">[345]</a>
V, 54, 1	10	<a href="#">[353]</a>
V, 56, 1	9	<a href="#">[284]</a>
V, 47, 5	6	<a href="#">[157]</a>
V, 50, 2	3	<a href="#">[61]</a>
V, 51, 15	7	<a href="#">[238]</a>
V, 62, 1	4	<a href="#">[91]</a>
V, 62, 1	5	<a href="#">[142]</a>
V, 62, 1	6	<a href="#">[194]</a>
V, 62, 8	5	<a href="#">(Introduction)</a>
V, 69, 4	2	<a href="#">[41]</a>
V, 79, 3	2	<a href="#">[45]</a>
V, 79, 3	3	<a href="#">[74]</a>
V, 79, 9	2	<a href="#">[45]</a>
V, 79, 9	3	<a href="#">[74]</a>
V, 82, 4	9	<a href="#">[295]</a>
V, 83, 4	10	<a href="#">[350]</a>
V, 83, 4	8	<a href="#">(Introduction)</a>
V, 83, 10	8	<a href="#">[254]</a>
V, 85, 1	9	<a href="#">[277]</a>
V, 85, 1	9	<a href="#">[302]</a>

Book VI	Lesson	Example number
VI, 4, 8	3	<a href="#">[78]</a>
VI, 5, 6	10	<a href="#">[359]</a>
VI, 6, 3	1	<a href="#">[22]</a>
VI, 9, 5	6	<a href="#">[192]</a>
VI, 9, 6	7	<a href="#">[228]</a>
VI, 14, 2	6	<a href="#">[197]</a>
VI, 15, 10	6	<a href="#">[198]</a>
VI, 25, 5	6	<a href="#">[203]</a>
VI, 30, 1	8	<a href="#">[255]</a>
VI, 38, 1	10	<a href="#">[326]</a>
VI, 39, 3	5	<a href="#">[131]</a>
VI, 44, 5	7	<a href="#">[215]</a>
VI, 44, 13	6	<a href="#">[152]</a>
VI, 45, 5	5	<a href="#">[145]</a>
VI, 51, 4	5	<a href="#">[133]</a>
VI, 52, 5	2	<a href="#">[33]</a>
VI, 52, 5	5	<a href="#">[139]</a>



VI, 58, 3	8	<a href="#">[264]</a>
VI, 59, 2	9	<a href="#">(Introduction)</a>
VI, 61, 13	7	<a href="#">[219]</a>
VI, 61, 14	9	<a href="#">[300]</a>
VI, 69, 5	6	<a href="#">[188]</a>
VI, 70, 6	8	<a href="#">(Introduction)</a>
VI, 72, 2	2	<a href="#">[42]</a>
VI, 72, 2	4	<a href="#">[90]</a>
VI, 72, 2	4	<a href="#">[111]</a>

Book VII	Lesson	Example number
VII, 18, 24	4	<a href="#">[107]</a>
VII, 24, 6	7	<a href="#">[221]</a>
VII, 24, 6	8	<a href="#">[272]</a>
VII, 25, 6	7	<a href="#">[221]</a>
VII, 25, 6	8	<a href="#">[272]</a>
VII, 31, 5	1	<a href="#">[7]</a>
VII, 34, 22	3	<a href="#">[72]</a>
VII, 34, 22, 23	8	<a href="#">[267]</a>
VII, 36, 1	10	<a href="#">(Introduction)</a>
VII, 36, 6	10	<a href="#">[351]</a>
VII, 38, 4	10	<a href="#">[317]</a>
VII, 41, 4	1	<a href="#">[8]</a>
VII, 41, 4	4	<a href="#">[97]</a>
VII, 41, 4	5	<a href="#">[135]</a>
VII, 52, 1	5	<a href="#">(Introduction)</a>
VII, 57, 4	1	<a href="#">[12]</a>
VII, 57, 4	6	<a href="#">[190]</a>
VII, 60, 2	7	<a href="#">(Introduction)</a>
VII, 61, 2	3	<a href="#">[53]</a>
VII, 61, 2	3	<a href="#">[56]</a>
VII, 61, 2	4	<a href="#">[116]</a>
VII, 61, 2	5	<a href="#">[129]</a>
VII, 61, 2	6	<a href="#">[184]</a>
VII, 61, 2	7	<a href="#">(Introduction)</a>
VII, 62, 1	4	<a href="#">[92]</a>
VII, 62, 1	8	<a href="#">[247]</a>
VII, 63, 3	10	<a href="#">[333]</a>
VII, 67, 2	10	<a href="#">[339]</a>
VII, 69, 6	1	<a href="#">[27]</a>
VII, 71, 1	2	<a href="#">[43]</a>
VII, 75, 3	2	<a href="#">[36]</a>
VII, 76, 4	7	<a href="#">[216]</a>
VII, 77, 3	10	<a href="#">[340]</a>
VII, 77, 3	10	<a href="#">[355]</a>
VII, 78, 3	8	<a href="#">[250]</a>
VII, 87, 1	8	<a href="#">[258]</a>

VII, 94, 1	10	<a href="#">[342]</a>
VII, 98, 6	4	<a href="#">[86]</a>
VII, 104, 12	6	<a href="#">[156]</a>
VII, 104, 12	6	<a href="#">[166]</a>

Book VIII	Lesson	Example number
VIII, 5, 2	1	<a href="#">[26]</a>
VIII, 18, 22	1	<a href="#">[28]</a>
VIII, 19, 26	5	<a href="#">[136]</a>
VIII, 22, 6	5	<a href="#">[141]</a>
VIII, 22, 10	7	<a href="#">[226]</a>
VIII, 24, 21	9	<a href="#">[281]</a>
VIII, 26, 23	7	<a href="#">[231]</a>
VIII, 29, 8	5	<a href="#">[144]</a>
VIII, 29, 10	5	<a href="#">[143]</a>
VIII, 29, 10	9	<a href="#">[292]</a>
VIII, 39, 4	9	<a href="#">[288]</a>
VIII, 40, 4	3	<a href="#">[49]</a>
VIII, 44, 3	1	<a href="#">[24]</a>
VIII, 47, 2	5	<a href="#">(Introduction)</a>
VIII, 47, 2	9	<a href="#">[285]</a>
VIII, 47, 18	8	<a href="#">[253]</a>
VIII, 47, 1-18	8	<a href="#">[273]</a>
VIII, 52, 5	2	<a href="#">[39]</a>
VIII, 60, 6	6	<a href="#">[191]</a>
VIII, 60, 6	7	<a href="#">[229]</a>
VIII, 60, 9	5	<a href="#">[148]</a>
VIII, 61, 6	7	<a href="#">[207]</a>
VIII, 89, 5	3	<a href="#">[67]</a>
VIII, 89, 5	4	<a href="#">[113]</a>
VIII, 89, 5	9	<a href="#">[291]</a>
VIII, 89, 6	10	<a href="#">[311]</a>
VIII, 90, 2	4	<a href="#">[84]</a>
VIII, 92, 27	1	<a href="#">[4]</a>
VIII, 92, 27	4	<a href="#">[117]</a>
VIII, 92, 27	6	<a href="#">[175]</a>
VIII, 92, 32	1	<a href="#">[14]</a>
VIII, 93, 10	5	<a href="#">[125]</a>
VIII, 95, 3	6	<a href="#">[182]</a>
VIII, 95, 5	10	<a href="#">[349]</a>
VIII, 101, 11	2	<a href="#">[31]</a>
VIII, 103, 4	7	<a href="#">[222]</a>

Book IX	Lesson	Example number
IX, 12, 7	10	<a href="#">[309]</a>
IX, 15, 5	2	<a href="#">[30]</a>
IX, 17, 6	4	<a href="#">[85]</a>

IX, 31, 3	1	<a href="#">[21]</a>
IX, 73, 1	8	<a href="#">[249]</a>
IX, 75, 5	9	<a href="#">[303]</a>
IX, 77, 3	7	<a href="#">[209]</a>
IX, 86, 8	1	<a href="#">[19]</a>
IX, 86, 30	1	<a href="#">[5]</a>
IX, 86, 30	3	<a href="#">[70]</a>
IX, 94, 5	3	<a href="#">[79]</a>
IX, 97, 40	2	<a href="#">[32]</a>
IX, 99, 6	10	<a href="#">[308]</a>
IX, 100, 3	9	<a href="#">[282]</a>
IX, 100, 9	8	<a href="#">[269]</a>

Book X	Lesson	Example number
X, 2, 4	6	<a href="#">[199]</a>
X, 12, 7	6	<a href="#">[180]</a>
X, 12, 8	3	<a href="#">[51]</a>
X, 12, 8	7	<a href="#">[232]</a>
X, 14, 5	3	<a href="#">[48]</a>
X, 15, 1	6	<a href="#">[Introduction]</a>
X, 15, 1	10	<a href="#">[314]</a>
X, 17, 1	2	<a href="#">[44]</a>
X, 17, 14	4	<a href="#">[98]</a>
X, 31, 2	10	<a href="#">[344]</a>
X, 36, 11	2	<a href="#">[38]</a>
X, 37, 2	7	<a href="#">[214]</a>
X, 37, 2	8	<a href="#">[270]</a>
X, 37, 4	5	<a href="#">[123]</a>
X, 37, 11	5	<a href="#">[126]</a>
X, 37, 11	6	<a href="#">[185]</a>
X, 49, 1	6	<a href="#">[Introduction]</a>
X, 59, 4	2	<a href="#">[33]</a>
X, 59, 4	5	<a href="#">[139]</a>
X, 60, 9	9	<a href="#">[287]</a>
X, 62, 8	9	<a href="#">[276]</a>
X, 63, 8	2	<a href="#">[46]</a>
X, 64, 2	7	<a href="#">[Introduction]</a>
X, 68, 9	4	<a href="#">[108]</a>
X, 71, 3	7	<a href="#">[233]</a>
X, 72, 2	5	<a href="#">[119]</a>
X, 72, 3	5	<a href="#">[119]</a>
X, 73, 9	4	<a href="#">[88]</a>
X, 73, 9	4	<a href="#">[109]</a>
X, 85, 26	9	<a href="#">[289]</a>
X, 89, 2	6	<a href="#">[154]</a>
X, 94, 1	3	<a href="#">[64]</a>
X, 95, 2	6	<a href="#">[174]</a>

<b>X, 98, 8</b>	4	<a href="#">[95]</a>
<b>X, 103, 13</b>	1	<a href="#">[16]</a>
<b>X, 104, 3</b>	3	<a href="#">[82]</a>
<b>X, 107, 1</b>	10	<a href="#">[341]</a>
<b>X, 108, 10</b>	4	<a href="#">[93]</a>
<b>X, 108, 10</b>	6	<a href="#">[158]</a>
<b>X, 110, 9</b>	8	<a href="#">[Introduction]</a>
<b>X, 111, 7</b>	10	<a href="#">[313]</a>
<b>X, 118, 7</b>	5	<a href="#">[120]</a>
<b>X, 127, 5</b>	8	<a href="#">[242]</a>
<b>X, 127, 5</b>	8	<a href="#">[251]</a>
<b>X, 127, 8</b>	10	<a href="#">[316]</a>
<b>X, 168, 4</b>	8	<a href="#">[259]</a>
<b>X, 168, 4</b>	10	<a href="#">[335]</a>
<b>X, 180, 1</b>	1	<a href="#">[23]</a>
<b>X, 186, 1</b>	10	<a href="#">[325]</a>
<b>X, 186, 2</b>	9	<a href="#">[306]</a>